Politeuphuia:

WITS COMMON-WEALTH.

Newly corrected and *amended.*

Sit tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

LONDON,
Printed by *W. S.* for *I. Smethwicke*, and are to be sold at his Shop in Saint *Dunstanes* Church-yard vnder the DRALL.

BRITISH MUSEUM

TO HIS VERIE GOOD FRIENDM^r.

BODENHAM, *N. L.*
wisheth increase of
happinesse.

SIR,

WHat you seriously began long since, and haue alwayes beene very carefull for the full perfection of, at length thus finished, although, perhaps not so well to your expectation, I present you with, as one before all most worthy of the same, both in respect of your earnest trauaile therein, and the great desire you haue continually had for the generall profit. My humble desire is, that you would take into your kind protection this Old and New burden of Wit; new in this forme and litle, though otherwise olde, and of great antiquitie, as being a methodi-

call collection of the most choyce and selec
Admonitions and Sentences, compendiously
drawne from infinite varieties, Diuine, Hi
storicall, Poeticall, Politicke, Morall, an
Humane. As for the enuious and ouer-cu
rious, they shall the lesse trouble mee, sith,
know, there is nothing in this World but
subiect to the Eynnis *of all disposed per*
sons, whose malice is as fatall as the Dar
of CEPHALVS, *or* PARIS *Shaf*
which neither a seuenfold shield, nor VV
CANS *cunning workeman-ship, n*
PALLAS ÆGIS *can auoide. Th*
humbly craning pardon for my boldnes
beseeching God daily to increase the
affection you beare to Lear-
ning, I take my
leaue.

23 OC 62

Yours most assur

to comma

W.

To The Reader.

COurteous Reader, encouraged by thy kind acceptance of the first and second Impression of *Wits Common-wealth*; I haue once more aduentured to present thee with a tenth Edition. *Solent primi fœtus rerum horriduli esse & insuauiores, sedamani magis & grati subsequaces.* Somewhat new I haue inserted, put out many things where I found it necessarie, and especially of Examples: for that I intend, by Gods grace, the next time, to publish the fourth part of *Wits Common-wealth*, contayning onely Examples. Then from your gracious acceptance and censure, let this part draw her perpetuall priuiledge, that like *Alcinous* fruites, it may still flourish in the faire Summer of thy gentle fauour, and euerie one of them triumph in despight of Enuies raging Winter.

In Politeuphuian Decastichon.

Mystica qui sophiæ, cultæ quadran
tia vitæ,
Ingenij varios flores, rimaris & ardes:
Intemerata legas huius monumenta laborii
In quo feruentem metnis sedabis cerexim
Hoc duce Mercurio, cœlesti numine plu,
Vertice sublimi feries arcana polorum,
Et facile rapidas fauces vitabis Auerni,
Omnia sunt in hoc: Musis aptissima sedes.
Virtutis morumque Pharos Cynosur
vaganti
Ingenij, genij, mentis rationis acumen.

A.R.

LEt him who in desire Wits Wealth imbraces,
Here stand and gaze, where well behold hee ma
A heauenly troupe of matchlesse Nymphs and Grac
Their siluer armes in sacred Fount display.
Whose parts all faire, and equall to their faces,
Make their nak'd beautie their most rich aray.
Nor thinke I bad him with a vaine suppose,
Inuiting him vnto his resting place,
Where flowes a Riuer of smooth running Prose.
Whose streames, conceits (like Virgins) interlace.
Amongst greene Leaues so growes the Damask Ro
So Diamonds golden Tablets doe enchase.

T. M.

THe curious eye that ouer-raſhly lookes
And giues no taſte nor feeling to the minde,
Robs it owne ſelfe and wrongs thoſe laboured Bookes
Wherein the Soule might greater comfort finde,
But when that ſenſe doth play the buſie Bee,
And for the Honie not the Poyſon, reeds,
Then for the labour it receiues the fee.
When as the mind on heauenly ſweetneſſe feeds,
This doe thine eye: and if it find not heere,
Such precious comforts as may giue content,
And ſhall confeſſe the trauaile not too deere
Nor idle houres that in this Worke were ſpent:
Neuer hereafter will I euer looke
For thing of worth in any mortall Booke.

M. D.

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WITS COMMON WEALTH.

Of God.

Definition. *God the beginning of all things, the Idæa and patterne of all good, is that Almightie Omnipotence which wanteth beginning and ending which being made of none, hath by his owne power created all things.*

WHere God putteth to his hand, there are no men so mightie, no beasts so fierce, no Sea so deepe, that can resist his power.

As a Prince will not suffer that another bee called King in his Realme, so likewise God will not permit, that any other in this World should he honoured but he onely.

Without the vnderstanding of the will of God by his Word, our sight is but blindnesse, our vnderstanding ignorance, our wisdome foolishnesse, and our deuotion deuillishnesse.

God will not suffer man to haue the

knowledge of things to come'; for if he had preſcience of his proſperitie, hee would bee careleſſe; and vnderſtanding of his aduerſitie, he would be ſenſeleſſe, *Auguſt.*

God, who hath made all mortall things, hath authoritie to diſpoſe them, euen with the ſame power wherewith he hath created them.

As much doe wee owe vnto God for the dangers from which hee deliuereth vs, as for the great wealth and dignities, whereunto he hath alwayes rayſed vs.

Where Vertue doth raiſe to honour, there God fayles not to eſtabliſh the dignitie.

God is called a Well, both becauſe he hath all good things from himſelfe, and alſo for that he doth communicate from thence with his creatures, without any hinderance to himſelfe: for God miniſtreth to all, lacking nought, and receiuing nothing of any man.

God in his Church is a moſt bright Sunne, which riſeth vpon ſuch as feare him, and goeth downe from them that are careleſſe and prophane.

The treasures of vices are in vs, the abundance of goodnesse in God. *Ierom.*

The greatnesse of God is more seene in mercie then in punishment.

God vseth vs not as our offences deserue, but as his mercie willeth.

God deales in one sort with the sinner, in another manner with the iust; to the sinner he pardoneth his offence, and from the iust hee takes away the occasions of his sinne.

Epirus King of Arcadia for breaking vp of *Neptunes* Temple, was strooken blind.

Mardorus, spoyling *Circes* Temple, was strucken mad, with all his souldiers.

Alexanders souldiers seeking to spoyle the Temple of the same Goddesse, were slaine with Lightning.

Brennus, the Captaine of the French, entring the Temple of *Apollo*, and spoyling it, was strucken with madnesse, and slew himselfe.

Scipio's Souldiers that robbed the Temple at Toloſſa, died all miserably.

As it is impossible with one and the same eye to behold Heauen and Earth,

so

eyes, with toyle, but who can ſearch the ſecrets of the Heauens? *Baſil.*

Heauen is neither infinite in forme nor figure, but one in nature.

Heauen, as it had his Creation of nothing, ſo it ſhal be diſſolued to nothing.

The diſpoſition and places of the Heauens, are not of power to expreſſe our good or bad fortunes.

As Hell is the place of all horror, ſo Heauen is the Hauen of all reſt.

Heauen is the Habitation of the Elect, the Throne of the Iudge, the Receit of the ſaued, the ſeat of the Lambe the fulnes of delight, the Inheritance of the Iuſt, and the reward of the faithfull.

From Heauen our ſoules receiue their ſuſtenance Diuine.

Heauen is the Church of the Elect, the ſoule of the Iuſt, & Field of the faithfull.

Hee is moſt miſerable that is denyed to ſee the Sunne ſhine, and hee is moſt accurſed to whom God denyeth his heauenly fauour, *Gregorie.*

It his hard to liue well, eaſie to die well; hard to obtaine Heauen, eaſie to keepe from thence.

No

None knoweth better how great is the losse of Heauen, then they that are iudged to liue continually in Hell.

A good life begetteth a good death, and a good Death a glorious Inheritance in Heauen.

The way to Heauen is narrower then the way to Hell.

In gloria cœlesti mira serenitas, plena securitas, aterna fœlicitas.

Estque Dei sedes, nisi terra, & pontus & aer.
Et cœlum, & virtus, superos quid quærimus vltra?

Of Angels.

Defi. *Angels are of an intellectuall and incorporall substance, alway mooueable and free, the diuine Messengers of the will of God, seruing him by grace and not by kind, and are patners of immortalitie.*

Angels, at all times, and in all places, beholde the face of our heauenly Father.

Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and Protectors of their persons.

Angels were created of God, immortall, innocent, beautifull, good, free and subtill, of the essence of God himselfe.

August. Angels

Angels haue their habitation in heauen, their eyes fixed on the Maieſtie of God, their tongues formed to his prayſes, and themſelues onely in him.

Euery ones Angell that hath guided him in this life, ſhall at the latter Day bring foorth him hee hath gouerned, *Origen.*

Angels intend two things, the firſt is the Glorie and ſeruice of God, the ſecond is the health, and ſaluation of his Children.

Angels are the Comforters, Inſtructers, and Reformers of men.

Angels are Tutors of the Saints, Heralds of Heauen, and Gardians of our Bodies and Soules.

The Angels exceed not in deſire, deſire not becauſe they want not, in beholding their Creator, *Amb.*

The Angels haue charge to conduct men, Wiſedome to inſtruct men, and Grace to preſerue men.

Angels were the firſt Creatures that euer God made.

Angels whenſoeuer they are ſent, do alwayes behold the face of God.

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, and Seraphins.

The diuine nature of Angels suffereth neither change nor end, for they are immutable and diuine.

Angels are swift messengers to execute the wrath of God against his enemies.

Euery true Minister is a true Angell, and their tongues beare the embassage of the most high God.

Angeli, sic foris exeunt, vt internis contemplationis gaudiis non priuentur, Greg.

Apostatæ angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Vertve.

Def. *Vertue is a disposition and power of the reasonable part of the Soule, which bringeth into order and decencie the vnreasonable part, by causing it to propound a conuenient end to her owne affections and passions, whereby the Soule abideth in a comely and decent habite, executing that which ought to be done according to reason: briefly, it is a proportion and vprightnesse of life, in all points agreeable to reason.*

HE that desireth to be called vertuous, it is first requisite, that hee be good

good: therefore, in the acccount of reputation, it is more worthie to bee called vertuous, then noble or reuerend for that the one title deseends togethe with dignitie, and the other is there ward of the worke which wee vse. So that it falls out in good experience, tha this title of Vertue is of many men desired, but of very few truly deserued.

Vertue maketh a stranger grow naturall in a strange Countrey, and Vice maketh the naturall strange in his owne Countrey.

Vertue is health, Vice is sickneſſe, *Petra.*

Vertue is a stranger vpon Earth, but a Citizen in Heauen.

Take away discretion, and Vertue will become vice.

Vertue is the beautie of the inward man.

Vertue laboureth like the Sunne to lighten the world.

To forgiue, is no lesse vertue in Princes, when they be offended, then Reuenge a vice in the common sort, when they be wronged.

Vertue

Vertue goes not by birth, nor discretion by yeeres, for there are old fooles, and young counsellors, *Guevara*.

Vertue is the Queene of Labourers, Opinion the Mistresse of Fooles, Vanitie the pride of Nature, and Contention the ouerthrow of Families.

Vertue maketh men on the Earth famous, in their Graues glorious, and in the Heauens immortall, *Chilo*.

Vertue is not obtained, in seeking strange Countries, but amending of old Errors.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth vertue to the letter Y, which is small at the foot, and broad at the head; meaning, that to attaine Vertue, it is verie painefull, but the possession thereof passing pleasant.

A good man, though in appearance he seeme needie, yet by vertue he is rich.

Vertue is a thing that prepareth vt to immortalitie, and makes vs equall in the Heauens, *Socrates*.

The

This first step to Vertue, is to loue Vertue in another man.

Vertue while it suffereth, ouercommeth:

Vertue cannot perfectly bee discerned, without her contraries; nor absolutely perfect, without aduersitie,

He that remembreth his Vertue, hath no Vertue to remember, seeing hee wanteth Humilitie, which is the Mother Vertue of all Vertues.

Vertue is better and more certaine then any Art.

The actions of Vertue doe so much affect the beholder, that hee presently admireth them, and desireth to follow them.

A man endued with Vertue, meriteth more fauour then a man of much wealth.

It is no lesse Vertue to keepe things after they be gotten, then to get them, *Ouid.*

Vertue in generall, is a Castle impregnable; a Riuer, that needeth no rowing; a Sea, that moueth not; a Treasure, endlesse; an Armie, inuinci-

ble

ble; a Burthen ſupportable; an euerturning Spye; a Signe deceitleſſe; a plaine Way faileleſſe; a true Guide, without guile; a Balme, that inſtantly cureth; an eternall Honor, that neuer dieth, *Mar. Aurel.*

Laudo factam de neceſſitate virtutem, ſed plus laudo illam, quam elegit libertas, non inducit neceſſitas.

——— *virtus medio iacet obruta cano,*
Nequitiæ claſſes candida vela ferunt.

Of Peace.

Defi. *Peace is the quiet and tranquilitie of Kingdomes, burying all Seditions, Tumults, Vproares, and Factions, and planting Eaſe, Quietneſſe, and Securitie, with all other flouriſhing Ornaments of Happineſſe*

DEare and vnprofitable is the Peace that is bought with guiltleſſe Bloud.

They iuſtly deſerue the Sword of Warre, which wilfully refuſe the Condition of Peace.

Peace flouriſheth, where Reaſon ruleth, and Ioy raigneth, where Modeſtie directeth.

Peace is the end of Warre, Honour

the ioy of Peace, and good gouerment, the ground of them both.

Peace is of moſt men deſired.

Concord in a Citie, is like harmonie in Muſike.

Concord of many maketh one.

As the liuing members of the bodie, vnited together, maintaine life; and diuided, haſten death; ſo Citizens in a Common-weale, by their concord, maintaine the ſtate, but by their hatreds deſtroy it.

True peace, is to haue peace with Vertue, and warre with Vice.

Peace asketh no leſſe wiſedome to conſerue it, then valiantneſſe to obtaine it,

The coulour of Peace maketh the warre more ſecure; for who ſuſpect leaſt, are ſooneſt preuented, *Olaus Mag.*

Archidamia the Spartan Lady, ſeeing her Countrey ſuppreſt by the couetouſneſſe of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked ſword in her hand, and in the name of all

all the Ladies, chid the hartleſſe Lords, for ſuffering themſelues to liue, their Country being ouerthrowne, and they like to loſe their libertie.

Pyrrhus entring Sicily, poſſeſſed with hope of ſome peace, afterward ſurpriſed the Countrey, and inthralled the inhabitans thereof by tyrannie.

Peace from the mouth of a Tyrant, is oftener promiſed then performed, *Plato.*

The countenance declareth mans inclination to peace; and the auſteritie of *Marius* countenance, being an infant, was ominous to Rome in his old age.

It is a point of godly wiſdome, to be at peace with men, at warre with vices.

To rule an eſtate, is a heauie burthen; but to vndergoe peace, in an eaſie carriage.

Concord maketh ſmall things mightily to encreaſe, but diſcord maketh great things ſodainly to decay.

To flie from peace, which we ſhould earneſtly purſue, is to follow diſcord, and our owne deſtruction.

That

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forceable violence.

Nemo vires suas in pace cognoscit: si enim bella desunt, virtutem experimenta non prosunt.

Pax optima rerum.

Quas homini non esse datum est: pax una triumphis Innumeris melior: pax custodire salutem, Et vires æquare potens. Sil. Ital.

Of Truth.

Defi. *Truth is that certaine and vnfallible vertue which bringeth foorth all Goodnesse, reuealeth the Creation of the world, the Power of our Creator, the eternall Crowne of Blisse wee hope for, and the Punishments alotted for our misdoings, it is a Vertue, through which we are inclined to speake no otherwise with our Tongue, then wee thinke with our Heart.*

TRuth stands not vpon the tongues of Men, nor Honour vpon the frownes of Authoritie.

There is nothing so secretly hidden, but Time and Truth will reueale it.

Truth may bee oft blamed, but neuer shamed; and Vertue suppressed by slander, will at last appeare without blemish.

The dissoluing of a doubt, is the finding of the truth.

Truth

Truth is the Law of Arts.

Truth hath two Companions, Wisdome and Constancie.

Truth is the Messenger of God, which euery man ought to reuerence, for the loue of her Master.

Truth only among all things is priuiledged, in such wise, that when the Time seemeth to haue broken her wings then as immortall, shee taketh her force. *Anr.*

The purest Emerald shineth brighteſt, when it hath no foyle; and Truth delighteth most, when it is apparelled worst.

The end of Grammar, is to speake aptly and aggreeably; and the end of Speech, Societie: of Rethoricke, to carrie all mens mindes to one opinion: of Logick, to find a Truth amidst many falsehoods; all other Arts doe likewise tend to Truth.

Foure very good Mothers, haue foure very bad Daughters; Truth hath Hatred; Prosperitie hath Pride; Securitie hath Perill; and Familiaritie hath Contempt.

Pharamond the first King of France was named *Warmond*, which signifieth Truth.

Truth feareth nothing more, then to be hid; shee careth for no shadow, but is content with her owne light.

Truth is a vertue that scaleth the Heauens, illumineth the Earth, maintaineth Iustice, gouerneth Commonweales, kills Hate, nourisheth Loue, and discouereth Secrets.

Truth is a sure pledge not impaired, a Shield, neuer pierced, a Flower, that neuer dyeth, a State, that feareth no fortune, and a Port that yeelds no danger, *Cicero.*

Truth is health that is neuer sicke, a life that hath neuer end, a salue that healeth all sores, a Sunne that neuer setteth, a Moone that is neuer eclipsed, an Hearbe that is neuer withered, a Gate that is neuer lockt, and a Voyage that neuer breeds wearinesse.

Truth is such a vertue, that without it, our strength is weaknesse, our iustice tyrannous, our humilitie trayterous, our patience dissembled, our chastitie vaine

vaine, our libertie captiue, and our pietie ſuperfluous.

Truth is the Centre wherein all things repoſe, the Card whereby wee ſaile, the Wiſedome whereby wee are cured, the Rocke whereon wee reſt, the Lampe that guideth vs, and the Shield which defendeth vs.

Truth is the ground of Science, the Scale to Charitie, the Type of Eternitie and the Fountaine of Grace.

By Truth the innocent ſmileth before the Iudge, and the Traitor is diſcouered before he is ſuſpected.

Truth is a good cauſe, and needs no helpe of Oratorie, and the leaſt ſpeech deſerues the beſt credit.

Qui veritatem occultat, & qui mendacium prodit, vterque reus eſt: ille, quia prodeſſe nonvult: iſte, quia nocere deſiderat, Auguſt.

Non bene Mactato cœleſtia numina gaudent:
—Sed quæ præſtanda eſt, & ſine teſte fides.

Of Conscience.

Deſi. *Conſcience generally is the certaine and aſſured teſtimonie which our ſoules carrie about with them, bearing witneſſe of what we ſpeake, thinke, wiſh, or doe: it is to the wicked, an Accuſer, a Iudge, a Hang-man, and a Rope: to the godly,*

a Comfort, a reward, an Aide against all Aduerſities.

A Guiltie Conſcience is a Worme that biteth, and neuer ceaſeth.

The conſcience once ſtayned with innocent bloud, is alwayes tied to guiltie remorſe.

Conſcience is a Worme that fretteth like the *Seres* Wooll, ſecretly and deeply; eaſily gotten, and harldly worne out.

Where the Conſcience is drowned with worldly Pompe and Riches, there Wiſdome is turned to Fooliſhneſſe.

Conſcience is the chamber of Iuſtice, *Orig.*

He that frameth himſelfe outwardly to doe that which his Conſcience reproueth inwardly, wilfully reſiſteth the Law of God.

The conſcience is waſted, where ſhipwracke is made of Faith.

A good Conſcience is the onely libertie.

The conſcience is a Booke wherein our daily ſinnes are written.

A good Conſcience is a Continuall quietneſſe.

Al-

Although the Conſciences of many ſeeme to be ſeared with an hot yron, as if it were void from all feeling of ſinne, yet at the point of death it is awakened, yea and it driueth the miſerable Soule to deſperation.

We ſhall carrie nothing with vs out of this life, but either a good or a bad Conſcience.

Diſcerne diſcreetly, and practice reuerently, thoſe things that are good, that thine owne Conſcience may bee cleere, and others by thy doings not offended, *Greg.*

A cleere conſcience needeth no excuſe, nor feareth any accuſation.

None is more guiltie then he, whoſe Conſcience forceth him to accuſe himſelfe.

To accuſe ones ſelfe before he is accuſed, is to finde a foule cracke in a falſe Conſcience.

Conſcience beareth little or no ſway, where Coyne brings in his plea.

The conſcience loaden with the burthen of Sinne, is his owne Iudge, and his owne Accuſer.

Whereas any offence is committe through ignorance, or any other violent motion; the cauſes that encreaſe the ſame, being cut off, penitence and remorſe of Conſcience preſently foldoweth.

The Philoſophers account thoſe men incurable, whoſe conſciences are not touched with repentance for thoſe ſins which they haue committed.

There is no greater damnation then the doome of a mans owne Conſcience.

The violence of Conſcience commeth from God, who maketh it ſo great that man cannot abide it, but is forſt to condemne himſelfe.

A wicked Conſcience purſueth his maſter at his heeles, and knoweth how to take vengeance in due time.

Nulla pœna grauior pœna conſcientiæ, vis autem nunquam eſſe triſtis? bene viue. Iſido.

Heu quantum pœnæ mens conſcia donat.
—Sua quemque premit terroris imago.

Of Prayer.

Defi. *Prayer (as ſome Diuines affirme) is to talke with God, crauing by interceſſion and humble petition, either thoſe things neceſſarie for the main*

maintenance of this life, or forgiueneſſe of thoſe things, which through frailtie we daily commit.

THe iuſt mans prayer appeaſeth the wrath of God.

Prayer muſt be freely giuen, and neuer ſold.

Prayer is the oblation of a thankfull heart, and the token of a contrite and penitent mind.

Prayer is not to bee attempted with force and violence of heart, but with ſimplicitie, and meekneſſe of ſpirit, *Auguſt.*

Happie is that man, whom worldly pleaſures cannot draw from the contemplation of God, and whoſe life is a continuall prayer.

Prayer is the wing wherewith the Soule flyeth to Heauen, and Meditation the Eye wherewith wee ſee God, *Amb.*

Prayer kindleth, inflameth, and lifteth vp the heart vnto God, and the incenſe of meditation is pleaſing in his eyes.

The prayer of the poore afflicted pierceth the Clouds.

Prayer is a vertue that preuayleth a-gainſt temptation, and againſt all cruell aſſaults of infernall Spirits, againſt the delights of this lingering life, and a-gainſt the motions of the fleſh, *Bern.*

Prayer engendreth confidence in the Soule, confidence engendreth peace and tranquilitie of Conſcience.

Faith ioyned with prayer, maketh it more forcible, but humilitie coupled with it, maketh it beneficiall and effe-ctuall.

Vertuous and godly diſpoſed peo-ple doe daily pray vnto God for the cleanſing of the impuritie of the heart, and doe watch it with all diligence that they can, and labour to reſtraine, that the corruption thereof burſt not out, eyther to the hurt of themſelues, or others.

The Romans, vpon certaine high dayes, prayed for increaſe of wealth to the people of Rome: which *Scipio*, be-ing Cenſor, changed, ſaying, That it was ſufficient, and that they ought on-ly to pray vnto God to preſerue it, ſuch as it was.

Thy

Thy prayer is thy ſpeech to God; when thou readeſt, God ſpeaketh to thee; and when thou prayeſt, thou talkeſt with God, *Auguſt.*

Let prayer aſcend, that grace may deſcend.

Hee that knoweth how to pray well, knoweth how to liue well.

Where the mercy of the giuer is not doubted, the negligence of him that prayeth, is to be reprehended.

Prayer muſt bee accompanied with the exerciſe of mortification.

No prayer can tie the will of God vnto vs, except firſt of all wee renounce and conquer our owne wills.

Pray in thy heart vnto God, at the beginning of all thy works, that thou mayſt bring them to a good concluſion, *Socra.*

Pray not to God to giue thee ſufficient, for that he will giue to euery man vn-asked: but pray that thou mayſt bee contented and ſatisfied with that which he giueth thee.

Heauen ſhall ceaſe to bee, when it ſhall ceaſe to runne, and men ceaſe to

prosper when they cease to pray.

The wrath and loue of God follow each other, but the former is mitigated by prayer and repentance.

Prayer & repentance bringeth peace to the vnquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit, Bernard.

Flectitur iratus voce rogante Deus.

Of Blessednes.

Defi. *Blessednesse or beatitude, is the grace of God and his benefits, bountifully bestowed on them that serue him and keepe his commandements.*

TRue blessednesse from mortall eies is hid, and left as obiect to the purer spirits.

That man cannot bee truely blessed, in whom vertue hath no place.

A man that is wise, although hee fall into extreme pouertie, yet is hee very rich and greatly blessed.

Blessednesse is an outward quietnesse *Arist.*

Blessednesse far off, beginneth from humilitie.

A blessed man cannot erre.

There is no truer happinesse in this life, then that which beginneth euerla-

sting

ſting happineſſe, and no truer miſerie, then that which leadeth to euerlaſting miſerie.

The firſt felicity that godly men haue after this life, is the reſt of their ſoules in Chriſt, the ſecond ſhall be the immortality and glory of their bodies.

This is perfection and happineſſe euen for euery thing to attaine the end for which it was created, and therein to reſt and be bleſſed.

Hatefull and hapleſſe is that happineſſe, that traineth men from truth to inſolence.

Since in euery thing the exceſſe is hurtfull, the abundance of felicitie is moſt dangerous.

It is not true bleſſedneſſe, which hath an end.

If thou knoweſt all that ought to bee knowne, thou art truely bleſſed.

They are to be accounted bleſſed, to whom Fortune hath equally weighed the good with the euill.

All things truely belonging to bleſſedneſſe, doe chiefly conſiſt in the noble vertues of wiſedome.

True

True blessednesse consisteth in a good life, and a happie death, *Solon.*

Not the rich, but the wise auoid miserie, and become happie and blessed.

They that thinke riches the cause of happinesse, deceiue themselues no lesse then if they supposed, that cunning playing vpon the Lute or Harpe, came from the instrument, and not from Art.

Those men be truly blessed, whom no feare troubleth, no pensiueneſſe consumeth, no carnall concupiscence tormenteth, no desire of worldly wealth afflicteth, nor any foolishnesse moueth vnto mirth.

True, felicitie consisteth in the good estate of the soule.

Fœlix anima quæ spreto turbine sæculi, pertransiens corporis claustra, illius summi, & inconprehensibilis lucis potest atiquo illustrari radio—fœlix cui victa voluptas.

Terga dedit, longi quem non fregere dolores.

Of Love.

Defi. *Loue is the most excellent effect of the soule, whereby mans heart hath no fancie to esteeme, value, or ponder any thing in this world, but the care and study to know God; neither is it idle, but worketh to serue him whom hee loueth; and this loue is heauenly. There is also a loue naturall,*

and

and that is a poyſon which ſpreadeth through euery veine, it is an hearb, that being ſowne in the entrailes, mortifieth all the members, a peſtilence, that through melancholy killeth the heart, and the end of all vertues.

LOue is the Maſter of boldneſſe and confidence, *Niphus de pulch.*

Loue is an vnreaſonable exceſſe of deſire, which commeth ſwiftly, and departeth ſlowly.

Whoſoeuer loueth, is deceiued, and blinded in that which he loueth.

The loue that a man getteth by his vertues, is moſt permanent.

Loue is of full ſpeech, but neuer more abundant therein then in prayſe.

A friend loueth alwayes, a louer but for a time.

The loue of beautie, is the forgetting of reaſon, *Socra.*

Loue begun in perill, ſauoreth of greateſt delight when it is poſſeſſed.

Loue inchanteth the hearts of men with vnfit fancies, and layeth beautie as a ſnare to intrap vertue.

Loue is a fading pleaſure, mixed with bitter paſsions, and a miſery tempered with a few momentarie delights.

Al

All bonds are little enough to hol
loue.

Loue is a vertue, if it be measured b
dutifull choice, and not maimed wit
wilfull chance.

Lawlesse loue neuer endeth witho
losse, nor the nuptiall bed defiled, e
scapes without reuenge.

Fancie is a worme that biteth sore
the flourishing blossomes of youth.

Loue is not to bee suppresst by wis
dome, because not to be comprehende
with reason.

Hot loue is soone cold, and fait
plighted with an adulterers vow, is ti
ed without conscience, and broke
without care.

Loue as it is variable, so is it mighti
in forcing effects without deniall.

Cupid is not to bee resisted with cou
rage, but entertained with courtesie.

Loue vanquisheth Tyrants, conqueret
the malice of the enuious, and reconci
leth mortall foes vnto perfect friendship

Loue is a heate full of coldnesse,
sweet full of bitternesse, a paine full o
pleasantnesse, making thoughts ha
eye

eyes, and hearts, eares, bred by desire, nurſed by delight, weaned by iealouſie, kild by diſſembling, and buried by ingratitude.

That which with the heart is loued, with the heart is lamented.

Loue is a Worme, which commonly liues in the eye, and dies in the heart.

To be free from loue, is ſtrange; but to thinke ſcorne to be beloued, is monſtrous.

Loue & royaltie can ſuffer no equals.

Loue being honeſt, may reape diſdaine, but not diſgrace.

Hee that feedes vpon fancie, may bee troubled in the digeſtion.

Loue without his fruit, is like a picture without a face.

Loue neuer tooke thought, but neer her liues end; and hope of heauen had neuer feare of hell.

Things immortall are not ſubiect to affection, *Hermes.*

Affection bred by inchantment, is like a flower wrought in ſilke, in colour and forme moſt like, but nothing at all in ſubſtance and fauour.

Loue

Loue gotten by witch-craft, is as vn
pleasant, as fish taken with medicines
vnwholsome.

Loue is a Camelion, which drawes
nothing into the mouth but ayre, an
nourisheth nothing in the body but th
tongue.

Loue breaketh the braine, but neuer
bruseth the brow; consumeth the heart
but neuer toucheth the skin; and ma
keth a deepe skarre to be seene before
any wound be felt.

A man hath choice to begin loue,
but not to end it.

Is is meet for Louers to prefer man
ners before money, and honesty before
beauty.

Lawlesse loue without reason, is the
very load-stone to ruth and ruine.

Loue is not satisfied with gold, but
onely payed with loue againe, *Pythag.*

Loue couereth a multitude of sinfull
offences, and loyalty recouereth a world
of infirmities.

Loue-knots are tyed with eyes, and
cannot bee vnited with hands, made
fast with thoughts, not to bee vnloo-

sed

sed with fingers.

To haue a faire Mistresse in loue, and want gold to maintaine her, to haue thousands of people to fight, and no pennie to pay them, maketh your Mistresse wild, and your Souldiers tame.

True loue is neuer idle, but worketh to serue him whom he loueth, *Augustt.*

As Iuie in euerie place findeth somewhat to cleaue vnto, so loue is seldome without a subiect.

Loue is three-fold; the first onely embraceth vertue; the second is infamous, which preferreth bodily pleasure; the third is of the bodie and soule: nothing more noble the the first, then the second nothing more vile, the third is equall to both, *Plato.*

Loue is a cruell impression of that wonderfull passion, which to be defined is impossible, because no words reach to the strong nature of it, and only they know it, which inwardly doe feele it, *Aurelius.*

He that maketh not his Mistresse a Gold-finch, may perhaps in time find her a Wag-tayle.

The

The assaults of loue must bee beat
backe at the first sight, lest they vnde
mine at the second, *Pythag.*

He that looketh to haue cleare wat
must dig deep, he that longeth for swe
musick, must straine Art to the highe
& he that seeketh to win his loue, mu
stretch his labour, and hazard his life.

It falleth out in loue as it doth wit
Vines, for the young Vines bring th
most wine, but the old the best.

Birds are trained with sweet cals, b
they are caught with broad Nets; loue
are in lured with faire lookes, and in
tangled with disdainfull eyes.

Of loue mixed with mockerie, fol
loweth the truth of infamie.

He that hath sore eyes, must not be
hold the Candle, nor hee that would
leaue his loue, fall to the remembranc
of his Lady, for the one causeth his eye
to smart, and the other procureth th
heart to bleed.

Like as the fire wasteth the Wood, so
scornfulnesse consumeth loue, *Hermes.*

Loue can neuer be fully fixed, when in
him that is beloued, there wãteth meri

It

It is conuenient in loue to be discreet, and in hatred prouident and aduised.

Loue is a franticke frenzie, that so infects the minds of men, that vnder the taste of Nectar, they are poysoned with the water of Stix.

Loue brings on lewd lookes to commaund by power, and to be obeyed by force.

Loue and Fortune fauors them that are resolute.

Louers oft times proceed in their sutes as Crabs, whose paces are alwayes backward.

As affection in a louer is restlesse, so if it be perfect, it is endlesse.

Loue is a sweet tyrannie, because the louer endureth his torment willingly, *Niphus*.

The minde of a Louer is not where he liueth, but where he loueth.

Loue fixed on vertue, increaseth euer by continuance.

The passionate Louer if he saile, loue is his Pilot, if he walke, loue is his companion, if he sleepe, loue is his pillow.

Loue is onely remedied by loue, and fansie

fancie must be cured by affection, *Pyth.*

Sophocles beeing demaunded what harme he would wish to his enemie; answered, that hee might loue where hee was not fansied.

Loue is most fortunate, where courage is most resolute.

Affections are harder to suppresse, then enemies to subdue.

Louers oathes are like fetters made of glasse that glister faire, but couple no constraint.

Loue maketh a man that is naturally addicted to vice, to bee endued with vertue, forcing him to apply himselfe to all laudable exercises, that thereby he may obtaine his louers fauour, coueting to bee skilfull in good letters, that by his learning he may allure her to excell in musick, that by his melodie he may entice her to frame his speech in a perfect phrase, that by his learning & eloquence he may perswade her, and what nature wanteth, hee seeketh to amend by nurture; and the onely cause of this vertuous disposition, is loue.

Loue, be it neuer so faithfull, is but a

Chaos

Chaos of care, and fancie, though neuer so fortunate, is but a masse of miserie, *Chilo.*

Loue is to bee driuen out by reason, not to be thrust out by force.

Amidst the naturall passions of man, loue is the fountaine of all other.

The louer knoweth what he doth desire, but hee knoweth not what hee should desire.

Loue may wither by little and little, but the root will not bee remoued on a suddaine.

It is a profit for young men, and a fault for old men to be in loue.

The best Physician to cure loue, is shee that gaue the wound.

The first step to wisedome, is, not to loue; the second, so to loue, that it bee not perceiued, *Plato.*

Secret loue burneth with the fiercest flame.

As a King is honoured in his image, so God in man is both loued and hated: hee cannot hate man who loueth God, nor can he loue God, who hateth man, *Bernard.*

He

Hee that gathereth Roſes, muſt be content to pricke his fingers, and he that will win a Womans good will muſt be content with ſharpe words.

There are ſixe properties in loue. Self loue is the ground of miſchiefe: Laſcivious loue, the root of remorſe: Wanton loue, the cowards warfare: Pure loue neuer ſaw the face of feare: Pure loues eyes pierce the darkeſt corners: Pure loue attempteth the greateſt dangers.

Libertas quoniam nulli iam reſtat amanti,
Nullis liber erit, ſi quis amare velit.
——Heu quantam mentes dominatur in æqua
Iuſta Venus!

Of Iealovsie.

Defi. *Iealouſie is a diſeaſe of the mind, proceeding from a feare which a man hath, that that thing communicated to another, which hee would haue common, but priuate to himſelfe: it is a bred of that loue which will not ſuffer a partner in the thing beloued:*

HE that is pained with the reſtleſſe torment of Iealouſie, doubteth and miſtruſteth himſelfe, being alwaies frozen with feare, and fired with ſuſpition. *Her.*

Iealouſie is ſuch a heauie and grie-

uous enemie to the whole eſtate of matrimonie, and ſoweth betweene the married couple ſuch deadly ſeeds of ſecret hatred and contention, as loue being once raced out with ſackleſſe diſtruſt thereof, through enuie enſueth bloudie reuenge.

A iealous man is ſuſpitious, euermore iudging the worſt: for if his Wife bee merry, he thinketh her immodeſt, if ſober, ſullen, if pleaſant, inconſtant, if ſhe laugh, it is lewdly, if ſhe looke, it is lightly; yea hee is ſtill caſting beyond the Moone, and watcheth as the craftie Cat ouer the ſilly Mouſe.

Loue, as it is diuine with loyaltie, ſo it is hell with iealouſie.

Iealouſie proceedeth from too much lour.

The heart being once infected with iealouſie, the ſleepes are broken, and dreames prooue vnquiet, the whole night is conſumed in ſlumbers, thoughts and cares, and the day in woe, vexation, and miſerie.

The iealous man, liuing dies, & dying prolongs out this life and paſsion worſe

then

then death, none looketh on his lo
but ſuſpition ſayes, This is hee that
uets to be corriuall in my fauours; no
knocketh at the doore, but ſtarting
he thinketh them to bee the meſſeng
of fancie; none talks, but they whiſp
of affection: if ſhe frown, ſhe hates h
and loues others; if ſhe ſmile, it is
cauſe ſhe hath had ſucceſſe in her lo
looke ſhe frowardly on any man, ſ
diſſembles; if ſhee fauour him wit
gracious eye, then as a man poſſeſ
with frenzie, he crieth out, that neit
fire in the ſtraw, nor loue in a woma
looks, can be concealed; thus doth h
liue reſtleſſe, and maketh loue that
is ſweet, to bee in taſte more bit
then gall.

Iealouſie is a hell to the mind, an
horrour to the conſcience, ſuppreſſ
reaſon, and inciting rage.

As there is no content to the ſwe
neſſe in loue, ſo there is no deſpair
the preiudice of iealouſie.

As a ſhip in a tempeſt, ſo is the mi
toſt by iealouſie, the one ſtill expect
his wrack, the other ſeeketh his ow
ruine.

Iealou

Iealouſie maketh the coward ſtout, the baſhfull audacious, the babler ſilent.

He that is iealous, is like him that is ſicke of an ague, and powreth in drinke to augment the chilneſſe of his ſickneſſe; *Hip.*

There can be no greater tyranny then iealouſie, whereby a man continually murthereth himſelfe liuing.

Iealouſie begetteth reuenge, reuenge nouriſheth iealouſie.

Loue is married to iealouſie.

Suſpition is the Mother of iealouſie, *Dyonyſius.*

Three things breed iealouſie; a mightie ſtate, a rich treaſure, and a faire wife.

Iealouſie is a hel-borne Fiend, that peſtereth the mind with inceſſant paſſion.

Iealouſie, in ſeeking Death, contemneth it; in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-liue reuenge.

As the Crow thinkes her owne birds faireſt, ſo the iealous man thinketh his owne choice excellenteſt.

Of little brooks proceed great Riuers, and from ſmall ſparkles of iealouſie,

ariſe great flames of diſtemperature.

To trouble a iealous man with counſell, is to augment his paine with ſuſpition.

Matrimonium ita demum tranquille exigi poteſt, ſi vxor cœca, maritus autem ſurdus ſiat, Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & quærimoniæ: rurſus marito obnoxia eſt vxoris garrulitas, qua moleſtia caritur us eſt, ſi ſurdus ſit.

Of Hate.

Defi. *Hate, or enuy, is a griefe ariſing of another mans proſperity, and malignity is moſt commonly ioyned with it, whether it be the fountaine of it, as ſome ſay, or one part thereof, as others will haue it. This malignity or common hate, is a delight & pleaſure taken in another mans harme, although we receiue no profit thereby; and it ſeemeth to be accidentall, that is, procured by hatred or ill will, ariſing of ſome euill affection which one man beareth to another.*

THe greateſt floud hath the ſooneſt ebbe, the foreſt tempeſt the ſuddaineſt calme, the hotteſt loue the coldeſt end, and from the deepeſt deſire, oftimes enſueth the deadlieſt hate.

Hate thirſteth to ſalue his hurts by reuenge.

Enuy is a ſecret enemy to honour.

There is nothing, that more ſpighteth a man, then to receiue an iniury before his enemie.

Hatred

Hatred is the ſpirit of darkneſſe.

Hatred is blind as wel as loue, *Plutar.*

Enuy is imagined of the Poets to dwell in a darke Caue, beeing pale and leane, looking aſquint, abounding with gall, her teeth black, neuer reioycing but in others harme, ſtill vnquiet and carefull, & continually tormenting her ſelfe.

Enuy in this point may be diſcerned from hatred, the one is ſecret, the other is open.

The enuious man is fed with daintie meat, for he doth continually gnaw vpon his owne heart.

Hate hath ſundry affections, as contempt, anger, debate, and ſcornfulneſſe.

Enuy ſhooteth at others, and woundeth her ſelfe.

Sicilian Tyrants did neuer find
Then enuy greater torment of the mind.

A wiſeman had rather be enuied for prouident ſparing, then pittied for his prodigall ſpending.

Beuens are knowne by their bands, Lions by their clawes, Cockes by their combs, & enuious men by their maners.

Enuy neuer caſteth her eye low, nor

ambition neuer points but alwayes vpward.

Reuenge barketh only at the Stars, & ſpight ſpurnes at that ſhe cannot reach.

Enuie braggeth, but draweth no bloud, and the malicious haue more mind to quip, then might to cut.

Enuie is like lightning, that will appeare in the darkeſt fog.

Very few dare ſerue or follow ſuch as the Prince doth hate.

Much ſtrangnes breedeth hatred, and too much familiarity breedeth cõtempt.

The grudge, hatred, & malice of them that bee euill, iuſtifieth the iuſtice and ſentence of them that be good.

It is better to bee fellow with many in loue, then to bee a King with hatred and enuie.

Enuie is blind, and can doe nothing but diſprayſe vertue, *Solon.*

Enuie is ſo enuious, that to them that of her are moſt denyed, and ſet farthest off, ſhee giueth moſt cruell ſtrokes, with her feet.

As ruſt conſumeth Iron, ſo doth enuie the hearts of the enuious, *Anaxag.*

An

An enuious man waxeth leane with the fatneſſe of his Neighbour.

It is a ſcab of the world to be enuious at vertue.

Enuy is the companion of mightines.

I doe not allow of enuy; but for good, ſaith *Euripides*, I would be enuied.

Enuy is the daughter of Pride, the author of murther, and reuenge, the beginner of ſecret ſedition, and the perpetuall tormentor of vertue.

Enuy is the filthy ſlime and impoſtume of the ſoule, a perpetuall torment to him in whom it abideth; a venom, a poiſon, or quickſiluer, which conſumeth the fleſh, and dryeth vp the marrow of the bones, *Socrates.*

Take away Enuy, and that which I haue is thine: let there be no enuy, and that which thou haſt is mine.

The enuious man thinketh his neighbours loſſes to be his gaines.

Of vices, enuy is the moſt ancient, pride the greateſt, and gluttony the foule ſt.

The iniured man doth many times forget, but the enuious man doth neuer ſpare to perſecute.

Enuy is a ſickneſſe growing from o-
ther mens happineſſe, *Marc. Aurel.*

If any man bee good, hee is enuied, i
euill, himſelfe is enuious.

The enuious bury men quick, and rai
vp men being dead.

Hidden hatred is more dangerous, the
open enmitie.

It is an euill thing to hurt, becauſ
thou hateſt, but it is more wicked, be
cauſe thou haſt hurt, therefore to hate.

Malice drinketh vp the greateſt par
of his owne poyſon, *Socrates.*

That hatred is cõmonly moſt deadl
which hath once been buried, and afte
ward through iniury is reuiued againe.

The iniury of a friend is more grieuo
then the malicious hatred of an enemy

Enuy is alwayes ready to ſpeake wh
commeth next to minde, and not th
which ſhe ought to ſpeake.

Like as griefe is a diſeaſe of the bod
ſo is malice a ſickneſſe of the ſoule.

Enuy is nothing elſe but griefe of t
minde at other mens proſperitie, *Am*

Debate, deceit, contention, and enu
are the fruits of euill thoughts.

Enu

Enuy doth alwayes waite at vertues elbow.

Glorie in the end erecteth that, which enuy in the beginning seemed to depresse.

Pascitur in viuis liuor, post fata quiescit.

Nulla ingenia tam prona ad inuidiam sunt quàm eorum, qui genus ac fortunam suam animis non æquant quia virtutem & alienum bonum oderunt, Liuius.

Of Women.

Defi. Women, being of one & the self-same substance with man, are what man is, onely so much more imperfect, as they are created the weaker vessels.

WOmens sorrowes are either too extreme, not to be redressed, or else tickled vp with dissimulation, not to be beleeued.

Who finds constancie in a woman, finds all things in a woman.

Women are to be measured, not by their beauties, but by their vertues.

Women in their wils are peremptory, & in their answers sharpe, yet like Faulcons they will stoope to a gawdie lure.

Womens tongues pierce as deepe as their eyes.

Womens eyes shedde teares both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not bee drawne with Angels to become Deuils.

A woman once made equal with man becommeth his ſuperiour, *Socrates.*

Women be of right tender condition, they will complaine for a ſmall cauſe, & for leſſe will riſe vp into great pride.

Like as no man can tell where a ſhoo wringeth him, better then he that weare it, ſo no man can tell a womans diſpoſition better then hee that hath wedded her, *Marc. Aurel.*

There is no creature that more deſireth honour, and worſe keepeth it, then a woman.

Beautie in the faces of women, and folly in their heads, bee two Wormes that fretteth life, and waſteth goods.

Women for a little goodneſſe looke for great prayſe, but for much euill no chaſtiſement.

A fierce beaſt, and a perillous enemie to the Common-wealth, is a wicked woman, for ſhee is of much power to

doe great harme, *Euripides*.

The Eagle when he soreth neerest the Sunne, houers for a prey; the Salamander is most warme, when heelyeth from the fire, and a woman most heart-hollow, when she is most lip-holy.

Though women seeme chaste, yet they may secretly delight in change, and though their countenance be coy to all, yet their conscience may bee courteous to some one.

Women in mischiefe are wiser then men.

Womē by nature are more pitiful then men, but being moued to anger, they become more enuious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Deuill, *Socrates*.

Women that are chaste when they are trusted, proue Wantons when they are causeleſſe suspected.

It is the property of a woman to couet most of that which is denied her.

Virgins hearts are like Cotten-trees, whose fruit is so hard in the bud, that it soundeth like steele, and being ripe, put forth is nothing but Wooll.

As it is naturall to women to deſpiſe that which is offered, ſo it is death to thé to be denied that which they demand.

Womens hearts are full of holes, apt to receiue, but not to retaine

Hee that can abide a curſt wife, need not to feare what company he liueth in.

Like as to a ſhrewd horſe belongeth a ſharpe bridle, ſo ought a curſt wife to be ſharply handled, *Plato.*

The cloſets of womens thoughts are euer open, and the depth of their hearts hath a ſtring that ſtretcheth to their tongues end.

Women are like to Fortune ſtanding vpon a Globe, winged with the feathers of fickleneſſe.

The rule for a wife to liue by, is her husband, if he be obedient to the Lawes publike.

The eyes of women are framed by art to enamour, and their tongues by nature to inchant.

Womens faces are lures, their beautie baytes, their lookes nets, and their words inticing charmes.

A hard-fauoured woman, renowmed

for

for her chastity, is more to be honoured then she that is inconstant, though neuer so famous for her beautie, *Mare. Aur.*

Sophocles being asked why, when hee brought in the persons of women, hee made them alwayes good, whereas *Euripides* made them bad? Because I (quoth he) doe represent women as they should be, *Euripides* such as they are.

A faire woman vnconstant, may be resembled to the counterfet which *Praxiteles* made of *Flora*, before the which, if one stood directly, it seemed to weepe, if on the left side, it semed to laugh, if on the right side to sleepe.

Womens wits are like Sheffild kniues, which sometimes are so sharpe that they will cut a haire, & other whiles so blunt that they must goe to the grindstone.

If women be beautifull, they are to be woon with prayses; if coy, with prayers; if proud, with gifts; if couetous with promises.

A woman of good life, feareth no man with an euill tongue.

Women oft in their loues resemble the Apothecaries in their Arts, who choose the

the weedes for their Shops, when they leaue the faireſt flowres in the Garden.

The wiſer ſort of women are commonly tickled with ſelfe-loue.

The affections of women are alwayes fettered, either with outward beautie, or inward bountie.

Womens hearts & their tongues are not Relatiues.

A faire woman with foule conditions, is like a ſumptuous Sepulchre, full of rotten bones.

A woman that hath beene married to many, can hardly pleaſe many.

An honeſt woman being beautifull, killeth yong men with her countenance *Guevar.*

A womans mind is vncertaine, it hath as many new deuices, as a tree hath leaues, for ſhee is alwayes deſirous of change, and ſeldome loueth him heartily with whom ſhee hath beene long conuerſant.

Truſt not a woman when ſhee weepeth, for it is her nature to weepe when ſhe wanteth her will, *Socrates.*

Silence in a woman is a ſpeciall vertue.

A woman that hath no dowry to mary her, ought to haue vertue to adorne her.

A woman in her wit, is pregnable, in her ſmile, deceiueable, in her frowne, reuengeable, in her death, acceptable.

A faire, beautifull, and chaſte woman, is the perfect workmanſhip of God, the true glory of Angels, the rare miracle of earth, and the ſole wonder of the world, *Hermes.*

That man which is maried to a peaceable & vertuous woman, being on earth, hath attained heauen, being in want, hath attained wealth, being in wo, hath attained comfort.

Fœmina nulla bona eſt, vel ſi bona contigit vlli,
Neſcio quo pacto mala facta bona eſt.

Niſi ſermonum optima ſemina mulieres ſuſcipiunt, & participes eruditionis virorum fiant, abſurda multa prauaq́, conſilia atq́, cogitationes & affectus malos pariunt, Plutarch.

Of Beavtie.

Defi. *Beauty is a ſeemly compoſition of all the members, wherein all the parts with a certaine grace agree together; but beautie or comelineſſe of the mind, is a conueniencie meet for the excellencie of a man, and that wherein his nature doth differ from other liuing creatures: and as the outward beautie moueth and reioyceth the eyes, ſo this ſhi-*

ning

uing in our liues by good order and moderation, both in deed and word, draweth vnto vs the hearts of those men amongst whom we liue.

BEautie is such a fading good, that it can bee scarce possessed before it bee vanished.

Beautie tameth the heart, and gold ouercommeth beautie.

The greatest gift that euer the Gods bestowed vpon man, is beautie; for it both delighteth the eie, contenteth the mind, and winneth good will and fauour of all men, *Anacharsis.*

Beautie is a Tyrant for short time, the priuiledge of nature, a close deceit, and a solitary Kingdome.

It is a blind mans question, to aske why those things are loued, which are beautifull.

The beautie of the bodie withereth with age, and is impaired by sicknesse.

The beautie of the soule, is innocencie and humilitie, *Greg.*

The fairest creature that God made, was the World.

Women that paint themselues to seeme beautifull, doe cleane deface the

Image

mage of their Creator, *Ambr.*

A beautifull countenance, is a silent commendation.

Beautie cannot inflame the fancie so much in a moneth, as ridiculous folly can quench it in a moment.

Beautie, vertue, and wealth, are three deep perswasions to make loue frollicke.

The more beautie is seene, the more it is admired.

In all things diuisible, there is something more, something lesse, something equall more or lesse; what can bee then more equall then beautie or wit? *Arist.*

The Scorpion, if hee touch neuer so lightly, inuenometh the whole body, the least sparke of wild-fire, sets a whole house in flame, the Cockatrice killeth men with his sight, the sting of loue and beautie woundeth deadly, the flame of fancie sets all the thoughts on fire, and the eyes of a Louer wounded with beautie, are counted incurable.

He that is an enemie to beautie, is a foe to nature.

Beautie without honestie, is like poyson preserued in a box of Gold.

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Beau-

Beautifull women bee dangerous markes for yong mens eyes to ſhoot at.

Chooſe not thy wife by her beautie, but by her honeſtie, for her good deedes will remayne when age hath taken her beautie from her.

Paruam ſacit miſturam cum ſapientia forma: Neglecta decoris cura plus placet, & hoc ipſum quod non ornamus, ornatus eſt, Ambr.

Of Dissimvlation.

Defi. *Diſſimulation is an euill humour of the mind and contrary to honeſtie, it is a countenance euer diſagreeing from the hearts imagination, and a notorius lyer in whatſoeuer it ſuggeſteth.*

THe holieſt men in ſhew, proue often the holloweſt men in heart, *Plotin.*

The tip of the tongue ſoundeth not alwayes the depth of the heart.

Where there is the greateſt flouriſh of vertue, there oft-times appeareth the greateſt blemiſh of vanitie.

A counterfeit Diſeaſe, is ſometimes taken away with a falſe ſirrop.

It is better to haue an open foe then a diſſembling friend, *Pythagoras.*

Subtill Sophiſtrie peruerteth true Philoſophie.

He which dwelleth next to a Cripple will

will ſoone learne to halt: and hee that is conuerſant with an hypocrite, wil ſoone endeauour to diſſemble.

Diſſembled holineſſe is double iniquitie.

The more talke is ſeaſoned with fine phraſes, the leſſe it ſauoureth of true meaning.

Hee that diſſembleth, ſinneth not of ignorance, but deceiueth by a colour, which he himſelfe knoweth to be falſe, *Origen.*

Diſſemble not with thy friend, either for feare to diſpleaſe him, or for malice to deceiue him, *Plato.*

It is farre better to ſpeake the truth in few words, then to keep ſilence with deepe diſſimulation.

Diſſembling curteſie, are like *Circes* riches, which can turne vaine-glorious fooles into Aſſes, gluttonous fooles into Swine, pleaſant fooles into Apes, and proud fooles into Peacoks.

Deceit deſerues deceit, and the end of trecherie, is to haue no truſt.

Craft hath need of cloaking, where truth is euer naked.

He

Hee that hath often beene deceiued with the lyes of a dissembler, will scant giue him credit when he bringeth a true tale, *Plato.*

The flattering of an enemie is like the melodie of the Syrens, who sing not to stir vp mirth, but to allure vnto mishap.

The minde of a craftie dissembler is hardned more by practice, then the hands of an Artificer by great labour.

Impia sub dulci melle venena latent.
Hæredis fletus sub persona risus est.

Of Folly.

Defi. *Folly or intemperancie in our actions, is an ouerflowing in voluptuousnesse, forcing and compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay or keepe backe him that is through long custome infected with vice, from betaking himselfe of set purpose to the execution of all his desires and lusts, as he that placeth his soule and souereigne good therein, seeking for no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.*

LAte wit and vnfruitfull wisdome are the next neighbours to folly.

There can bee no greater vanitie in the World, then to esteeme the world, which

which esteemeth no man, and to make little account of God, who so greatly regardeth all men, *August.*

There can be no greater folly in man then by much trauaile to increase his goods, and with vaine pleasures to lose his soule, *Gregory.*

It is folly to attempt any wicked beginning, in hope of a good ending.

Hee that is vainly carried away with all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the foole are brothers children, *Marc. Aurel.*

To be wanton without wit, is apishnesse, and to be wittie without wantonnesse, precisenesse.

Fire is to bee quenched in the sparke, weeds are to bee rooted out in the bud, and folly in th b ossome.

Follies past are sooner remembred then redressed.

Hee that makes a question where there is no doubt, must make an answere where

where there is no reaſon.

Few vices are ſufficient to darken many victories, *Plutarch.*

He that lendeth to all that will borrow, ſheweth great good will, but little wiſdome.

Marriage leapeth into the ſaddle, and repentance vpon the Crouper, *Guevar.*

Vanitie is the Maske wherein youth marcheth, and Folly the page that waits attendant vpon their actions.

Pigmalion carued a Picture with his hand, and doted vpon it with his heart.

He that makes curioſitie in loue, will ſo long ſtraine curteſie, that either hee will bee counted a ſolemne Suter, or a witleſſe wooer.

Too much curioſitie ſauoureth of ſelf-loue, and ſuch as are too familiar, runne into contempt.

Folly refuſeth gold, and frenzie preferment, wiſedome ſeeketh after dignitie, and counſell looketh for gaine.

To make that thing proper to one which before was common to all, is a true note of folly, and the beginning of diſcord.

The riotous that ſickneth vpon ſurfet, and the Foole that feeleth aduerſitie, can very hardly be cured, *Solon.*

The foole wanteth all things, & yet if he had them, could not vſe one of them.

Some be fooles by nature, and ſome be crafty fooles to get themſelues a liuing, for when they cannot thriue by their wiſedome, then they ſeeke to liue by folly.

Among the fooliſh, hee is moſt foole that knoweth little, & yet would ſeeme to know much, *Auguſt.*

To be ouercome with affections, is an euident token of folly.

It is great folly for a man to muze much on ſuch things as paſſe his vnderſtanding.

Folly is the pouertie of the minde.

A wel-fauoured and faire perſon that is a foole, is like a faire houſe, and an euill Oaſt, harboured therein, *Diogenes.*

It is meere folly to hate ſinne in another, and ſeeking to correct it, thou fall into a greater ſinne thy ſelfe.

A foole that from baſe pouertie is raiſed vp to riches, and worldly proſperitie

ritie, is of all men moſt forgetfull and vnfriendly to his friends.

A thing done a foole knoweth, but a wiſe man foreſeeth things before they come to paſſe.

The more riches that a foole hath, the fooliſher he is.

The heart of a foole is in his mouth, but the mouth of a wiſeman is in his heart, *Sirach.*

Inſtructions giuen to fooles, increaſe folly.

Inter cætera mala hoc quoque habet ſtultitia, Semper incipit viuere, Seneca.

Sicut nec auris eſcas, nec gutter verba cognoſcit: ita nec ſtultus ſapientiam ſapientis intelliget.

Of Flatterie.

Deff. *Flatterie is a peſtilent and noyſome vice, it is hardly to be diſcerned from friendſhip, becauſe in euery motion and affect of the mind, they are mutually mingled together, but in their actions they are meere contraries, for flatterie diſſenteth from what euer it ſeemes to intend.*

HE is vnwiſe, that rather reſpecteth the fawning wordes of a flatterer, then the intire loue of a faithfull friend, *Aurelius.*

Flattery reſembles Swallowes, which

in

In the Summer-time creepe vnder euery house, and in the Winter leaue nothing behind them but durt.

Flatterers blaze that with prayses, which they haue cause to blaspheme with curses.

To flatter a wiseman, shewes want of wisdome in the flatterer.

As no Vermin will breed where they find no warmth, no Vultures sleep where they finde no prey, no Flyes swarme where they see no flesh, no Pilgrime creepe where there is no Crosse: so there is no Parasite will lurke where he finds no gaine.

He that seeketh by a plausible shadow of flatterie, to seduce a mind from Chastitie to Adultery, sinneth against the Law of Nature, in defrauding a man of his due, his honour, and his reputation, *Lactan.*

Litle things catch light minds, & fancy is a worm that feedeth first vpon Fenel.

White siluer draweth black lines, and sweet words breed sharpe torments.

It is better to fall amongst a sort of Rauens, then amongst flattering compa-

nions

panions for the Rauens neuer eat a man till hee be dead, but flatterers will not ſpare to deuoure him while he is aliue, *Plutarch.*

Flatterie is like a golden Pill, which outwardly giueth pleaſure, but inwardly is full of bitterneſſe.

Flatterers are like Trencher-flyes, which wait more for lucre then for loue

Endeauour diligently to know thy ſelfe, ſo ſhall no flatterer deceiue thee, *Bias.*

The flatterer diligently applieth himſelfe to the time, and frameth his ſpeech to pleaſe his Maſters humour, *Ariſtot.*

Like as a Camelion hath all colours ſaue white, ſo hath a flatterer all points ſaue honeſtie.

The wood maintaining fire, is cõſumed by it, & riches which nouriſh flatterers by them come to nothing, *Stobæus.*

He that truly knowes himſelfe, cannot be deceiued by flatterie.

Flatterie is like friendſhip in ſhew, but not in fruit, *Socrat.*

To chide or flatter thy wife publikely, is the next way to make her doe ill priuately. *Adul.*

Adulatio apertis & propitijs auribus recipitur, in præcordia ima descendit : venit ad me pro amico blandus inimicus, Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo, Cicero.

Of Svspition.

Defi. *Suspition is a certayne doubtfull feare of the mind, detayning the heart timorously with sundry affections, and vncertaine proceedings.*

IT is hard to blinde Suspition with a falſe colour, eſpecially, when conceit ſtandeth at the doore of an enemie, *Aurel.*

Suſpitious heads want no Sophiſtrie to ſupply their miſtruſt.

Let not thy heart ſuſpect, what neither thine eyes ſee by proofe, nor thine eares heare by report.

The man that is feared of many, hath cauſe likewiſe to ſuſpect many, *Socrat.*

Miſtruſt no man without cauſe, neither be thou credulous without proofe.

Suſpition is a vertue, where a man holds his enemy in his boſome.

It is hard to harbour beliefe in the boſome of miſtruſt.

Where the party is knowne for a pro-

 ſeſſed

feſſed foe, there ſuſcipious hate enſueth of courſe.

It is hard to procure credit, where truth is ſuſpected.

Suſpition is the poiſon of true friendſhip, *Auguſt.*

It is better to ſuſpect too ſoone, then miſlike too late.

Small acquaintance breedes miſtruſt, and miſtruſt hinders loue.

Suſpition may enter a falſe action, but proofe ſhall neuer bring in his plea.

Where Vertue keepeth the Fort, Report and Suſpition may aſſaile, but neuer ſacke.

Suſpition engendreth curioſitie; backbiting, vnquietneſſe, factions, iealouſie, and many other miſchiefes.

Open ſuſpecting of others, commeth of ſecret condemning our ſelues, S.P.S.

Where hatefull ſuſpition breedeth enmitie, there it is hard with painted ſhadowes to procure amitie.

Hee that feareth nothing, ſuſpecteth nothing.

Fooles ſuſpect wiſemen, and wiſemen know Fooles.

When

When wee ſuſpect our ſelues to bee moſt miſerable, then is the grace of God moſt fauourable, *Bernard.*

Beautie is the true Glaſſe of Diuine Vertue, and ſuſpition the mirrour in which we ſee our owne noted dangers.

Suſpect the meaning, and regard not ſpeeches, *Socrates.*

Baniſh from thy heart vnworthy ſuſpect, for it polluteth the excellencie of the ſoule.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe, is intolerable.

He that liues without offence, neuer need to ſuſpect reproofe.

Cauſeleſſe ſuſpition is the next way to make him doe euill, which alwayes before did carry a conſtant meaning, *Bias.*

Octauius Auguſtus, domum ſuam non ſolum crimine, ſed ſuſpitione criminis vacare voluit.

Sicut difficile aliquem ſuſpicatur malum, qui bonus eſt: ſic difficile aliquem ſuſpicatur bonum, qui ipſe malus eſt, Cicero.

Of Thovghts.

Deſi. *Thought, generally is all the imaginations*

of our braine, which being a proposed obiect to the heart, maketh it continually reuolue, and worke vpon those conceits.

THoughts of loue, the further they wade, the deeper they be, and desires ended with perill, sauour of greatest delight.

Carrie thy thoughts sealed vp in silence.

Thoughts are blossomes of the mind and words the fruits of desires, *Hermes.*

There is nothing that more shortneth the life of man, then vaine hope and idle thoughts.

To muse and meditate, is the life of a learned man, *Cicero.*

Cogitations and thoughts, are the mouings and trauels of the soule, *Arist.*

There are no colours so contrary as white and blacke, no Elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts, and their words.

Thinke from whence thou commest, blush where thou art, and tremble to remember whither thou shalt goe, *Ber.*

The mind is the Touch-stone of content.

Thought

Thoughts are not seene, but the face is the Herald of the mind.

Who thinkes before he doe, thriueth before he thinkes.

Thoughts and conceits are the apparell of the mind, S.P.S.

He employeth his thoughts wel, that vseth them rather to testifie his vertue, then to nouriſh his diſpleaſure.

Let a Prince be garded with Souldiers, attended by Counſellers, and ſhut vp in Forts, yet if his thoughts diſturbe him, he is miſerable, *Plutarch.*

Mens thoughts are like Courtiers Cloakes, often ſhifted, and neuer more impatient then when they are ſhifted.

The bow that ſtandeth bent, doth neuer caſt ſtraight, and the mind that is delighted with earthly pleaſures, ſeldome thinketh on heauenly happineſſe.

It is an ancient cuſtome in the malice of man, to hold nothing for well done, but that which he thinketh well of, although it bee euill; and to eſteeme nothing for euill, but that which we hate, although it be right good.

When death is at the doore, remedie

is too late, and when misfortune is hap-ned, thought of preuention is bootleſſe.

Cogitationes vagas & inutiles, & velut somn similes ne recipias; quibus ſi animum tuum oblecta ueris, quum omnia diſpoſueris, triſtis remanebis, Cicero.

Cogitationes ſunt improuidi animi reſpectus, & ad euagationem prone.

Of Wit.

Defi. *Wit is the firſt and principall part of the ſoule, wherein the mind, the vnderſtanding, and the me mory are contayned, which are moſt neceſſary fo the direction of all good and vertuous actions.*

SHarpneſſe of wit, is a ſpark that ſoo-neſt inflameth deſire, *Chilo.*

One mans will is another mans wit.

The ornaments of wit are muc more faire then the badges of Nobility.

A bond-man to ire hath no power t rule other men by his owne wit.

Strength wanting wit and policie t rule, ouerthrowes it ſelfe, *Horace.*

That which mans ſtrength canno bring to paſſe, wit and policy will ſoo diſpatch.

Wine is ſuch a Whetſtone for wit, tha if it bee often ſet thereon, it will quick ly grinde all the ſteele out, and ſcar leau

leaue a back where it found an edge.

There be three things which argue a good wit; Inuention, conceiuing, and answering.

Wit doth not commonly bend, where will hath moſt force.

A good wit ill imployed, is dangerous in a Common-wealth, *Demoſt.*

He that in theſe dayes ſeeketh to get wealth by wit, without friends, is like vnto him that thinketh to buy meate in the market without money.

As the Sea-crab ſwimmeth alwayes againſt the ſtreame, ſo doth wit alwayes againſt wiſdome, *Pythag.*

As a Bee is oftentimes hurt with his owne honie, ſo is wit not ſeldome plagued with his owne conceit.

Wit without learning, is like a tree without fruit, *Ariſt.*

Wit, though it hath beene eaten with the canker of conceit, and fettered with the ruſt of vaine loue, yet being purified in the Still of wiſdome, and tried in the fire of zeale, will ſhine bright, and ſmell ſweet in the noſtrils of all yong nouices.

Wiſedome cannot bee profitable to a

foole, nor wit to him that vseth it not.

The wit of man is apt to all goodnes, if it be applyed thereunto, *Diogenes.*

Mans wit is made dull, through grosse and immoderate feeding.

Many by wit get wealth, but none by wealth purchase it, yet both wit and wealth agree in the sympathie.

He seemeth to be most ignorant, that trusteth most to his owne wit, *Plato.*

By how much the more the interiour senses are more precious, and the gifts of the mind more excellent then the exteriour Organs and Instruments of the bodie; by so much the more is wit to be preferred before the outward proportion of lineaments.

He best perceiueth his owne wit, that though his knowledge bee great, yet thinketh himselfe to vnderstand little, *Plato.*

As emptie vessels make the lowdest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to bee allowed: for when they haue a little rested, they oftentimes proue more sharpe

and

and quicke, *Seneca.*

Words wittily ſpoken, doe awake and reuiue the iudgement, but great and manifeſt examples perſwade the heart.

Wit in women is like Oyle in the flame, which either kindleth too great vertue, or too extreme vanitie.

Wit gotten by induſtry, though it be very hard in conceiuing, yet it is not hasty in forgetting.

Quid non ingenio voluit natura licere?
—Nihil non mortale tenemus.
Pectoris exceptis ingeniiſq, bonis, Ouid.

Of Wisdome.

Defi. *Wiſdome is a generall vertue, the Princeſſe and guide of all other vertues, and that wherein the knowledge of our ſouereigne good, and the end of our life conſiſteth; as alſo the choice of thoſe wayes by which we may come vnto it.*

WIſdome ſhineth in the middeſt of anger.

It is wiſedome to thinke vpon any thing before we execute it, *Plotinus.*

By others faults, wiſe men correct their owne offences.

Hee is wiſe, that is wiſe to himſelfe, *Euripides.*

As it is great wisdome for a man to be Secretary to himselfe, so it is meere foolishnesse to reueale the inward thoughts of his heart to a stranger.

It is wisdome to looke ere we leape, and folly to doubt where no cause is.

It is more wisedome to lament the life of the wicked, then the death of the iust.

All is but lip-wisdome that wanteth experience, S.P.S.

In many iniuries there is more securitie and wisdome to dissemble a wrong, then to reuenge it, *Alex. Seuer.*

There can bee no greater triumph, or token of wisdome, then to conquer affections.

To the wise, it is as great pleasure to heare counsell mixed with mirth, as to the foolish to haue sport mingled with rudenesse.

Wisdome is great wealth, sparing in good getting, and thrift consisteth not in gold, but in grace.

Wisdome prouideth things necessary, not superfluous, *Solon.*

Hee that enioyeth wealth without wis-

wiſdome poſſeſſeth care for himſelfe, enuie for his Neighbours, ſpurs for his enemies, a prey for Theeues, trauaile for his perſon, anguiſh for his ſpirit, a ſcruple for his conſcience, perill for his loue, woe for his children, and a curſe for his heires; becauſe although he knowes how to gather, yet hee wanteth skill to diſpoſe what he hath gotten.

He that is too wiſe, is a very foole.

True wiſdome teacheth vs as well to do well, as to ſpeake well.

Sapience is the foundation and roote of all noble and laudable things; by her we may attaine a happy end, and learne to keepe our ſelues from euerlaſting paine.

It is a point of great wiſdome to know to what purpoſe the time beſt ſerueth.

Wiſdome is a Tree that ſpringeth from the heart, and beareth fruit in the tongue.

A wiſeman is neuer leſſe alone, then when he is alone, *Amb.*

The firſt point of wiſdome, is to diſcerne that which is falſe: the ſecond, to know

know that which is true, *Lactan.*

Wisdome is the food of the soule.

A wise mans Countrey is the whole World.

Wisdome garnisheth riches, and shadoweth pouertie, *Socrat.*

Liberalitie knoweth not the circumstances how to giue, if Wisdome bend not the course by a right Compasse.

A valiant mind, forward in wit, and not guided by wisdome, runneth into many considerations.

Wisdome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wisdome.

Of all the gifts of God, Wisdome is most pure, shee giueth goodnesse to good people, shee pardoneth the wicked, shee maketh the poore rich, and the rich honorable, and such as vnfainedly embrace her, she maketh like vnto God, *Hermes.*

Iustice without wisdome, is resolued into crueltie, temperance into fury, and fortitude into tyrannie, *Cicero.*

Wisdome reformeth abuses past, ordereth things present, and fore-seeth things to come.

We

Wee can in no ſort behaue our ſelues more prudently, then by conſidering how we may deale prudently.

A man of perfect wiſdome is immortall, and one of an in-ſeeing vnderſtanding, ſhall abound in wealth, ſo that a wiſe Commander ſhall liue euer to purchaſe, and purchaſe euer to liue.

It is not poſſible for that man to obtaine wiſdome and knowledge, which is in bondage to a woman, *Marc. Aurel.*

Wiſdome was begot by nature, nouriſhed by experience, and brought forth by learning, who like a Midwife, putteth nothing in the mind, but deliuereth and infranchiſeth the ouer-burdened memorie.

Power and magnanimitie in a young Souldiour, is combated by old age, and taken priſoner by wiſdome.

The onely Mother of extreme miſchiefe, and firſt originall of warres, was worldly wiſdome.

Wiſdome is like a thing fallen into the water, which no man can find, except he ſearch at the bottome.

Oculorum eſt in nobis ſenſus acerrimus, quibus ſapien-

ſapientiam non cernimus quam illa ardentes amores excitaret ſui, ſi videretur, Cicero.

Primus ad ſapientiam gradus eſt, ſeipſum noſcere: quod vt omnium difficilimum eſt, ita longe vtiliſſimum.

Of Sermons.

Defi. *Sermon is ſpeech or talke, commonly vſed of diuine matters and holy Scriptures conferring either with God, or of God.*

SErmons are teſtimonies of obedience, and obedience to the Word of God is the mother of all vertues.

Sermons conſiſt of three heads, reprehenſion, admonition, and comfort.

Sermons are the vtterance of Angels from the mouthes of good men.

A good mans Sermons are Lances to a bad mans Conſcience, and Balme to a penitent Sinner.

Honeſtie is the true beautie of the Soule, and Sermons the excellencie of a good tongue.

Foure things iſſue from Sermons, Prudence, Temperance, Fortitude, & Iuſtice.

Orations did euer preuayle amongſt the ignorant, ſo ſhould Sermons amongſt Chriſtians.

Sermons gilt with wordes and not

matter, are like Images, that painted seeme faire, but being looked into, are found earth.

Sermons adorne men with wisdome, and giues them knowledge of things past, and things to come.

Sermons raine downe knowledge and vnderstanding, and bring to Heauen those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation and action, hearing of Sermons, and imitating them.

The vertue of wisdome proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and euill commeth by hearing the Word of God preached, *Basil.*

Science is a dead knowledge of things and cannot exchange the will to follow the knowne good; but Sermons are beams proceeding from that true Sunne, which doth not only illuminate the vnderstanding, but also kindleth the fire of Zeale in mens hearts, *Ambrose.*

The vertue of Sermons, among other vertues

vertues, is like the vertue of ſight among the fiue ſenſes.

Sermons haue three eyes; Memorie, Vnderſtanding and Prudence.

Preachers in their Sermons, reſemble Heralds, declaring the meſſage of their Maſter.

Quanto magis quiſq; in ſacris eloquiis aſſiduus fuerit, tanto ex eis vberiorem intelligentiam capit, Bernard.

Omnia ſunt hominum ſubito fluitantia motu;
Tempus in æternum vox vinet vna Dei.

Of MEMORIE.

Defi. *Memory is that which preſerueth vnderſtanding, and keepeth faſt thoſe things heard and learned, it is the Mother of the Muſes, the treaſury of knowledge, the hearing of deafe things, and the ſight of the blind.*

THe Memory of man is like a Net, which holdeth great things, and letteth the ſmall come thorough, *Solon.*

Before thou ſleepe, apparell remembrance with what thou haſt ſaid and done waking.

No man ought to make his Memory rich, by ſearching out the ſecrets of God, *Bernard.*

There is a diuine Memory giuen of God, in which Casket the Iewels of wiſe-

wiſdome and ſcience lockt, *Aug.*

Memory is the Mother of the Muſes.

It is folly to remember that ; by the which we forget our ſelues.

Themiſtocles was of ſo great Memory, that he deſired to bee taught the Art of forgetfulneſſe.

We are faſhioned by wit, knowledge and Memorie, but ſtudie conceits and weds them together.

Boaſt not of the remembrance of ill, but rather be ſorry for bearing that load in thy memory.

Memory is an enemie to reſt, and the Chronicle of our misfortunes, *Aurel.*

Remembrance of good things, is the key which vnlocks a happy memorie.

Memory is the ſoules treaſury, and thence ſhe hath her garments of adornation.

Neuer trouble thy head with remembrance of idle words, but apply thy wit to vnderſtand deep meanings.

Writing is the tongue of the hand, and the Herald of memory.

Whatſoeuer thou bequeatheſt to memory, ſuffer it to ſleepe with her, after imploy

imploy it, and it wil haue better ability.

Surfets and cold confound memorie, *Galen.*

The beſt remembrance, is to think well, ſay well, and doe well, all other are ſuperfluous.

Memory doth temper proſperitie, mitigate aduerſitie, keepes youth vnder, and delights age, *Lactan.*

The remembrance of our olde iniquities ought to worke new repentance.

It is great wiſedome to forget other mens faults, by remembring our owne offences, *Socra.*

The firſt Leſſon that *Socrates* taught his Schollers, was *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; vnde ſenſus eſt præſentium, opinio ſeu fides futurorum, & memoria præteritorũ, Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium, Cicero.

Of Learning.

Defi. *Learning is the knowledge and vnderſtanding of the Arts and Sciences, ſhe is alſo the mother of vertue and perfection.*

IF a Gouernour or Captayne bee void of wiſedome and learning, ciuill policy cannot be maintayned, martiall diſci-

pline

pline wanteth her greateſt ſtay, and courage proueth raſhneſſe.

Learning in a Souldier, is an armour of neuer-tainted proofe, and a wounding dart vnreſiſtible, *Vegetius.*

Learning was the firſt founder of Weales publike, and the firſt crowne of conqueſt.

Learning addeth to conqueſt perpetuitie, when Fortunes Sunne ſetteth at the firſt ſhining.

He that laboureth to inſtruct the mind with good and laudable qualities, and vertuous and honeſt diſcipline, ſhal purchaſe prayſe with men, and fauour with God, *Auguſt.*

Learning is the diſplay of Honour, and Humilitie is ſiſter vnto true Nobilitie: the latter being as needfull in a houſholder, as the other in a man of Armes is profitable.

It neither ſauoureth of Learning, nor can bee approued of Wiſedome, to giue ouer-much credit to things which ſtand without reaſon.

The conqueſt of *Timotheus* wonne by Oratory and ſweet words, was good, ſo were

were the outcries of *Democritus* effected with Sword, but in an absolute Commander, let both the one and the other be resident.

In all thy conqueſt haue ſouereigne regard to Learning, for therein was *Alexander* renowmed, who in conqueſt of *Thebes* ſold all the free men, (Prieſts only excepted) and in the greatneſſe of the Maſſacre not onely gaue charge for the ſauing of *Pindarus* the Poet, but alſo himſelfe ſaw both him, his Houſe and Famile vndamnified.

Learning is the temperance of youth, the comfort of olde age, ſtanding for wealth vpon pouertie, and ſeruing for an ornament to riches, *Cicero.*

The moſt Learning and knowledge that we haue, is the leaſt part of that we be ignorant of, *Plato.*

Thoſe men are in a wrong opinion, that ſuppoſe Learning to bee nothing auaileable to the gouernment of a Common-wealth.

Sleepe and Labour are enemies to Learning.

It is leſſe paine to learne in youth, then

then to be ignorant in age, *Solon.*

Mans vnderſtanding ſeeth, heareth, and liueth; all the reſt is blind and deafe, wanting reaſon, *Plato.*

He is much to be commended, that to his good bringing vp addeth vertue, wiſdome and learning.

Falſe doctrine is the Leproſie of the minde.

Be ſober and chaſte among yong folke, that they may learne of thee and among old folkes, that thou mayſt learne of them.

Nature without learning is blind, *Plut.*

A man cannot bee better accompanied then among wiſemen, nor better ſpend his time, then in reading of Bookes.

If thou deſire to bee good, endeuour thy ſelfe to learne to know, and to follow the truth, for hee that is ignorant therein, and will not learne, can neuer be good, *Cicero.*

Learning maketh yong men ſober, & comforteth old men; it is wealth to the poore, and treaſure to the rich, *Ariſtip.*

It is no ſhame for a man to learne that hee knoweth not, of what age ſoeuer he be, *Iſocrates.*

Of

Of all things the leaſt quantitie is t
be borne, ſaue of Learning and know
ledge, of which the more that a ma
hath, the better he may heare it.

Learne by other mens vices how fil
thy thine owne are.

An opinion without learning canno
be good, *Seneca.*

Doctrinæ radices amaræ fructus dulces, Bion.
*Vita hominis ſine literis mors eſt, & viui hom
nis ſepultura*, Cicero.

Of Knowledge.

Defi. *Knowledge is that vnderſtanding which we
haue both of our Creator, & of his works, & wi
and of our owne ſelues; it is the Store-houſe of
wiſdome, and the beginning of our ſaluation.*

KNowledge, is of ſuch equalitie, tha
the more a man knoweth, the more
increaſeth his deſire to know.

The knowledge of all things is profi
table, but to the abuſe of any thing i
vncomely.

To know, and not to be able to per
forme, is a double miſ-hap, *Solon.*

Experience with inſtruction, is the
beſt way to perfection.

It is is more to know how to vſe the
victory, then to ouercome.

He

He that wanteth knowledge, ſcience and nurture, is but the ſhape of a man, though neuer ſo well beautified with the gifts of nature.

Alexander the great made ſo great account of knowledge and learning, that he was wont to ſay, he was more bound to *Ariſtotle* for giuing him Learning, then to his Father *Philip* for his life; ſith the one was momentary, and the other neuer to be blotted out with obliuion.

Learning and knowledge is of good men diligently ſought for, and carefully kept in their boſomes, to the end that thereby they may know ſin, and eſchew the ſame, and know vertue, and attaine vnto it: for if it bee not applied thereunto of them that haue it, ſhe leaueth in them her whole dutie vndone, *Plato.*

Perfect hearing is a great helpe in a man to obtaine knowledge, *Iſocrates.*

In warre Iron is better then Gold, & in mans life, knowledge is to be preferred before riches, *Socrates.*

The Egyptians accounted it a moſt intolerable calamitie, to endure but for three dayes the darkneſſe which God

ſent

ſent vnto thē by *Moſes*: how much mo
ought we to be afraid, when we remain
all our life in the night of ignorance.

Doubtfulneſſe and vntruth, are t
daughters of Ignorance.

Aboue all things, wee ſhould haue
care to keepe the bodie from Diſeaſe
the Soule from Ignorance, and the Ci
from Sedition, *Pythag.*

The beſt knowledge, is for a man
know himſelfe, *Socrates.*

He that well knoweth himſelfe, eſte
meth but little of himſelfe; he conſid
reth from whence he came, and whe
unto he muſt, he regardeth not the va
pleaſures of this britle life, but extolle
the Law of God, and ſeeketh to liue
his feare. But he that knoweth not hi
ſelfe, is ignorant of Gōd, wilfull in wi
kedneſſe, vnprofitable in his life, and v
terly graceleſſe at his death, *Macrob.*

The vnderſtanding and knowledge
vaine men is but beaſtlike, to thoſe th
are poſſeſſed with the heauenly Spir
which is ſecret and hid; and where
they ſpeake and vtter their knowled
all other ought to be ſilent.

Know

Knowledge ſeemeth to bee thing indifferent both to good and euill.

Socrates thanked God onely for theſe three things: firſt, in that he had made him a man and not a woman; ſecondly, that he was borne a Grecian, and not a Barbarian; thirdly, that he was a Philoſopher, and not vnlearned: eſteeming the gifts of Nature, and Fortune of no value, vnleſſe they bee beautified with the gifts of the mind.

Experience is the Miſtris of age.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that which hee ought to know, is a bruite beaſt among men: he that knoweth no more then he hath need of, is a man amõg bruit beaſts and hee that knoweth all that may bee known, is a God among men, *Pythag.*

Hee is ſufficiently well learned, that knoweth how to doe well: and he hath power enough, that can refraine from doing euill, *Cicero.*

To lacke knowledge, is a very euill thing, to thinke ſcorne to learne, is worſe; but to withſtand and repugne

the truth against men of knowledge teaching the truth, is worst, and farthest from all grace.

No Science is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the Weale publike.

A man that is rich in knowledge, is rich in all things: for without it there is nothing, and with it, what can bee wanting? *Solon.*

Endeuour thy selfe to doe so well, that others may rather enuy at thy knowledge, then laugh at thy ignorance, *Socr.*

Licet omnes scientiæ nobiles sunt, tantum diuina est nobilior; quia eius subiectum est nobilius, Arist.

Of Eloqvence.

Defi. *Eloquence, or Oratorie, is an Art which teacheth the laudable manner of well speaking: it is the ornament of the braine, & the guilt sometimes to an euill reputed matter.*

THe speech of man is a diuine work and full of admiration: therefore wee ought at no time to pollute our tongues with vile and filthy talke.

Breuitie is a great praise of Eloquence, *Cicero.*

Speech is the nourishment of the soule, which onely becomes odious and corrupt by the wickednesse of men, *Isocrat.*

It is a speciall vertue to speake little and well.

Silence is a sweet eloquence: for fooles in their dumbnes are accounted wise.

Many through Eloquence make a good matter seeme bad, and a bad matter seeme good.

Eloquence hath a double fountain; the one internal, proceeding from the mind, called the diuine guide, the other external, vttered in speech, called the messenger of conceits and thoughts, *Cicero,*

Internall Oratorie aimes at friendship towards a mans selfe, respecting onely the marke of vertue, through the instructions of Philosophie.

Externall Eloquence aimes at friendship towards others, causing vs to speak and teach whatsoeuer is fruitfull and profitable for euery one.

Internall speech maketh a man alwaies agree with himselfe, it causeth him neuer to complaine, neuer to repent; it maketh him full of peace, full of loue

and contatation in his owne vertue, it healeth him of euery rebellious passion which is disobedient to reason, and of all contentions betweene wit and will;

Externall carrieth with it all the force and efficasie to perswade.

Eloquence is made by aire, beaten and framed with articulate & distinct sound, yet the reason thereof is hard to be comprehended by humane sense, *Quin.*

Words are the shadowes of workes, and Eloquence the Ornament to both.

When the lips of perfect Eloquence are opened, we behold as it were in a Temple, the godly similitudes, and images of the soule.

It is not so necessary that the Orator and the law should agree in one and the same thing, as it is requisite, the life of a Philosopher should bee conformable with his doctrine and speech, *Plato.*

Eloquence is a profession of serious graue, and waightie matters, and not a play vnconstantly vttered to obtain honour only.

All oratorie ought to haue reason for a foundation, and the loue of our neigh-

bo

or for a marke to aime at.

The tongue is a ſlipperie inſtrument, nd bringeth great danger to thoſe that ther neglect or defile it.

If eloquence be directed with a reli-ious vnderſtanding, it will ſing vs a ong, tuned with all the concords of ue harmonie of vertue.

Eloquence ought to be like gold, hich is then of greateſt prize and va-e, when it hath leaſt droſſe in it.

A drie and thirſtie eare muſt be wate-d with Eloquence, which is good to rinke: and that Eloquence grounded pon reaſon onely, is able to content nd ſatisfie the hearing.

The goodlieſt aſſembly in the World, where the Graces and Muſes meete ogether.

Vnprofitable Eloquence is like Cipres ees, which are great and tall, but beare o fruit.

Babling Orators are the theeues of me, and compared to emptie veſſels, hich giue a greater ſound then they hich are full.

The tongue by Eloquence ſerueth

both to perfect and instruct others, and likewise to hurt and corrupt others.

There bee two onely times for a man to shew Eloquence; the one, when the matter is necessarie, the other when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, & to be Eloquent in sententious words, of another phrase then that of vulgar sort, or else to be silent, wanting the vertue of Eloquence, *Guevara.*

Men ought to bee more considerate in writing them in speaking, because a rash and indiscreet word may bee corrected presently, but that which is written, can no more be denied or amended but with infamie.

Oratorie is the spurre to armes: for the eloquent Oration of *Isocrates* was the first trumpet that gaue *Philip* an alarum to the Asian warres, which *Alexander* his Sonne without intermission ended.

Vt hominis decus est ingenium, sic ingenij lumen est eloquentia, Cicero.

Orationis facultas præcipuum naturæ humanæ bonum est.

Of Poetrie.

Defi. *A Poet was called* Vates, *which is as much as Diuiner, Fore-seer, or Prophet: and of this word* Carmina, *which was taken for Poesie, came this words Charms, because it is as a diuine inchantmẽt to the senses, drawing them by the swee nesse of delightfull numbers to a wondrous admiration. The Greekes deriue a Poet from this word* Potein. *which signifieth to make: and we following it, call a Poet a maker, which name, how great it is, the simplest can iudge, and Poetrie* Aristotle *calleth an art of imitation, or to speake metaphorically, a speaking picture.*

WIttie Poems are fit for wise heads, and examples of honor, for such as triumph in vertue.

Thinke thy selfe to be a good Orator and Poet, when thou canst perswade thy selfe to doe that which thou ought est.

A King ought now and then to take pleasure in hearing & reading of Comedies, because therby he may perceiue & heare many things done in his Realme, which otherwise hee should not know, *Iew.*

Poetrie quickneth the wit, sweetneth the discourse, and tickleth the eare.

Poetry applied to the praises of God, knitteth the soule vnto him, soundeth

the ſenſes, moderateth griefes, and temperateth hatred, *Guenara.*

Art is taught by Art, but Poetrie only is the gift of God.

Poetrie diuiding a man from himſelfe, maketh him worthily his own admirer.

As the ſeale leaueth the impreſsion of his forme in waxe, ſo the learned Poet engraueth his paſſions ſo perfectly in mens hearts, that the hearer almoſt is transformed into the Author.

A corrupt ſubiect defraudeth Poetrie of her due praiſe.

A true Poet in his lines forgeth prophane pleaſure, but approued doctrine.

Loue heateth the braine, and anger maketh a Poet, *Iuuenal.*

Poetry is another nature, making things ſeeme better then they are by nature.

Impious Poets make *Clio* a *Thais*, Helicon a brothel-houſe, and themſelues contemptible.

Painting is a dumbe poeſie, and poeſie a ſpeaking painting.

It was written of *Socrates*, that he was ill brought vp to Poetrie, becauſe he

he loued the truth.

He which first inuented the Iambique verfifying, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of Poetrie. S.P.S.

Poets are born, but Orators are made

O sacer & magnus vatum labor, omnia fato
Eripis, & donas populis mortalibus æuum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defi. *Admiration is a passion of the soule, which by a suddaine apprehension exalteth the powers, and makes them, as in a trance, sleepe in iudgement of the present obiect, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither will bee taught to admire themselues, nor wonder at their faults *Petr.*

In vain is he fortified with terror, that is not guarded with loue & admiration.

They should liue to doe least, that may doe what they will, either in art or admiration.

Hee that will lose a friend, to bee rid of a foe, may be admired for his policie, but not for his charitie.

Princes, for all their admirations, buy

their quiet with wrongs.

It is better for a few eies to make a little riuer, then for all sights to infer an admiration.

Realmes get nothing by change, but perils and admiration.

Depth of words, height of courage, & largnes of magnificence, get admiration.

Those which wish for Princes, endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices, *Bias.*

Wisemen both prefer and admire the vniustest peace, before the iustest warre.

It is a signe of a malicious minde, not to admire the man which is worthie of admiration, *Marc. Aurel.*

He that from a man of strength & admiratiō takes away his right, augmēteth his strength, and giues him more right.

Ouer-shadowing prouidence blinds the sharpest, & most admiredst counsels of the wise, that they cannot discerne their nakednesse, *Hermes.*

Admire with loue, and loue with ioy in the midst of woe S. P. S.

Il-

Ill-perſwading want, wronged patience, looſenes and force, are the breeders of Ciuill wars and admiration.

Men wholly vſed to war, wonder at the name of peace.

They which are brought vp in admiration and bloud, thinke it beſt fiſhing in troubled waters.

The weather-like vulgar are apt to admire euerie thing, and readie to turne as often as the tide, *Socrates.*

It were a wonder beyond wonder, if iniuſtice ſhould keep what impiety hath gotten.

An eaſie yeelding zeale is quickly ouercome with admiring of grauities eloquence.

It is no wonder that the armed power doth either find right, or make right: for what may hee not, that may what he will?

Our knowledge muſt bee terror, and our skill fearefulneſſe, to admire the worke of him which made all things.

Ad miratio peperit Philoſophiam.

Admiratio quæ magna eſt, non parit verba, ſed ſilentiam.

Of

Of Schoole.

Defi. *A Schoole is a nursery of learning, or the store-house from whence the mind fetcheth instructions and riches, adorning the soule with mentall vertues and diuine knowledge.*

TYrannie is vile in a Schoolemaster: for youth should rather be trained with courtesie then compulsion.

Because youth by nature is wilde, therfore should Schoolemasters breake them by gentlenesse.

That child is grosse-witted, which being throughly schoole-taught, continues still barbarous.

Women proue the best Schoole-masters, when they place their best delights in instructions.

Women ought to haue as great interest in Schooles as men; though not so soone as men, because their wits being more perfit, they would make mens reputations lesse perfit.

Two things are to bee regarded in Schooles and Schoole-masters, first, wherein children must bee taught, the next, how the should be taught.

A Schoole should contain foure principall

cipall rudiments, that is, Grammar, Exercise, Musicke, and Paynting.

Grammar is the doore to Science, whereby wee learne to speake well, and exactly.

Education is a second nature, and the principles learnt in Schooles, is the best education.

The nature of man is like a paire of Ballance, guided by Schoole-rules and custome.

If the royalest-borne creature haue not his nature refined with Scoole-rudiments, it is grosse and barbarous.

A Physicions studie is the Schoole of Philosophie, *Musonius*.

Nature not manured with knowledg, bringeth forth nothing but thistles and brambles.

Nature in some sort is a schoole of decencie, and teacheth rules of honest ciuilitie.

The best wisdome is to know a mans selfe, and learning: and Schooles first bring that knowledge.

Mans nature being the instinct and inclination of the spirit, is bettered by

Schoole

Schoole rudiments.

The want of Schoole-doctrine, is the first corruption of nature.

Lions are tamer then men, if doctrine did not bridle them.

Schooles tame Nature, and tamed Nature is perfect vertue.

Euerie good beginning commeth by nature, but the progresse by Schoole-education.

Courage and greatnesse is as much aspired to in Schooles, as from Nature.

Educatio est prima, secunda, tertia pars vitæ, sine quæ omnis doctrina est veluti armata iniustitia.

——*Nunc adhibe puro.*
Pectore verba, puer, nunc te melioribus offer:
Quo semel est imbuta recens seruabit odorem
Testa diu, Horace.

Of IGNORANCE.

Defi. *Ignorance is that defect which causeth a man to iudge euill of things, to deliberate worse, not to know how to take the aduantage of present good things, but to conceiue ill of what euer is good in mans life.*

IT proceedeth of a light iudgement to credit all things that a man heareth, and to do all things that he seeth, *Socra.*

Ignorance hath euer the boldest face.

To abound in all things, and not to know

know the vſe of them, is plaine penurie.

Ignorance is a madnes of the mind.

It is greate ſhame for an old man to be ignorāt in the knowledge of Gods law.

Idleneſſe ingendreth ignorance, and ignorance engendreth errour.

There is nothing worſe then to liue beaſtly, and out of honeſt order: and the greateſt and moſt euident cauſe thereof is the ſinne of ignorance, which is an vtter enemie to knowledge, *Plato.*

Through want of wit commeth much harme, and by meanes of ignorance, much good is left vndone.

Where there is no capacitie, there perſwaſions are in vaine, *Socra.*

It is better teaching the ignorāt by experience, then the learned by wiſedome

To rule without regard, to vrge without reaſon, and to laugh immoderately, are manifeſt ſignes of ignorance.

Ignorance in aduerſity is a bleſſing, in proſperitie a ſcorne, in ſcience a plague.

Hee that knoweth not how much he ſeeketh, doth not know when to find that which he lacketh.

There can bee no greater ignorance then preſumption. Igno-

Ignorance is no excuſe for faults, ſith we haue power of knowledge.

It is better to bee vnborne, then vntaught: for ignorance is the root of miſfortune, *Plato.*

Ignorance is neuer known to be ignorance, til it be matched with knowledg.

The ignorant man hath no greater foe then his owne ignorance, for it deſtroyeth where it liueth, *Lactan.*

He is an ignorant Muſician that can ſing but one ſong, but he is more accurſed that knoweth no vertue.

Ignorance is a dangerous and ſpirituall lying, which all men ought warily to ſhun, *Greg.*

Ignorance is a ſickneſſe of the mind, and the occaſion of all errour.

The ſoule of man receiuing & comprehẽding the diuine vnderſtanding, cõducteth all things rightly & happily; but if ſhe be once ioyned with ignorance, ſhe worketh cleane contrarie; and the vnderſtanding is vnto the ſoule, as the ſight to the bodie, *Auguſt.*

From their lewd Mother ignorãce, iſſue two daughters, Falſhood, & Doubt.

It

It is reported that Pope *Cœlestine* the fift, deposed himselfe by reason of his ignorance.

Ignorance beleeueth not what it seeth.

He that is ignorant in the truth, and led about with opiniõs, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errours.

The harder we receiue our health, because wee were ignorant that wee were sicke.

From small errours, not let at the beginning, spring oft-times great and mightie mischiefes.

The chiefest cause & beginning of errour, is when men imagine those things to please God, which please themselues, & those things to displease God, whereat they themselues are discontented.

An errour begun, is not to bee ouercome with Violence, but with Truth.

Custome, though neuer so ancient without Truth, is but an old errour, *Cyprian.*

Hee that erreth before hee know the truth, ought the sooner to be forgiuen *Cyprian.*

A wilfull-minded man is ſubiect to much errour.

Vnicum eſt bonum ſcientia, & malum vnicum ignorantia:
Imperitiam comitatur temeritas.

Of Goodnes.

Defi. Goodneſſe is that which includeth in it ſelfe a dignitie that ſauoureth of God & his works, hauing a perpetuitie and ſtedfaſtneſſe of godly ſubſtance.

GOodneſſe in generall makes euery one thinke the ſtrength of vertue in another, whereof they find the aſſured foundation in themſelues, *Plato.*

As oft as we do good, we offer ſacrifice.

It is too much for one good mā to wāt

A man may be too iuſt and too wiſe, but neuer too good, *Socrat.*

The humor of youth is euer to thinke that good, whoſe goodnes he ſeeth not.

There is no good vnleſſe it bevolūtary.

A good mans wiſh is ſubſtance, faith and fame, glory, and grace according to the ſame.

A man is not to be accounted good for his age, but for his charitable actions.

Hee may worthily bee called good, which maketh other men to fare the better for his goodneſſe. The

Thou canſt not bee perfectly good, when thou hateſt thine Enemie; what ſhalt thou then bee, when thou hateſt him that is thy friend; *Socrates.*

There is no greater delectation and comfort to a good man, then to be ſeen in the companie of good men, *Plat.*

The further a good man is known, the further his vertues ſpread, & root themſelues in mens hearts and remembrance.

Whatſoeuer is right and honeſt, and ioyned with vertue, that alone is onely good.

He that is mightie, is not by and by good, but he that is good, is preſently mightie, *Iſocrates.*

The goodneſſe that proceedeth from an ignorant man, is like the hearbs that grow vpon a dunghill.

Riches will decay, proſperitie may change, but goodneſſe doth continue till death.

The more our grace and goodneſſe doth increaſe, the more our ſoules addreſſe themſelues to God, *Baſil.*

As God is all goodneſſe, ſo loueth he all good things, as righteouſneſſe and vertue,

vertue, and hateth vice and wickednesse.

The goodnesse of the soule is the most principall and chiefest goodnesse that can be, *Plato.*

Vir bonus & prudens (qualem vix reperit vnum
Millibus é cunctis hominum consultus Apollo)
Iudex ipse sui totum se explorat ad vnguem.
Difficile est hominibus persuadere, bonitatem propter ipsam diligendam; Cicero.

Of Comfort.

Defi. *Comfort is any ease, help, or consolation in our troubles and aduersities, which disburdening the mind, restores it to calme and quiet patience.*

Comfort in extremitie healeth many wounds, pacifieth the discontented heart, and gouerneth the mind.

Troubles are but instructions to teach men wisdom: by them thou mayst know falshood from faith, and thy trusty friend from the trayterous foe.

Despaire not when al worldly means are done; for God will raise thee, if thou trust in him, *August.*

Grieue not at afflictiós, for they are the rods wherwith God beateth his childré.

There is nothing grieuous, if the thought make it not.

Art thou backbited? reioyce, if guiltlesse; if guilty, amend.

Be

Bee not diſcontented at the loſſe of children, for they were borne to die.

There is nothing the world can take away, becauſe the world giueth nothing, fame periſheth, honours fade, wealth decayeth, onely our true riches is our conſtancie in all caſualties, *Aurel.*

Al things are vanitie which are vnder the Sun, all things continuall labour and trauell: what hath man to mourne for then, when all things he can loſe in this life, are but fading and miſerable?

That comfort is vaine which taketh not away the griefe, *Plato.*

To a mind afflicted with ſorrow, the beſt remedie is, to deferre counſell, vntill the partie bee more apt to take conſolation, *Marc. Aurel.*

Let not ſorrow ouer-much moleſt thee, for when thou haſt wept thy worſt griefe muſt haue end.

Wrong is the triall of thy patience.

Sicknes is the priſon of the bodie, but comfort the libertie of the ſoule, *Plat.*

The beſt comfort to a miſer, is to behold the ouerflow of his wealth.

The ſuſpectleſſe, the temperate, and the

the wise man, are neuer vncomfortable.

By sorrow the heart is tormented, by cõfort when it is halt dead, it is reuiued

Sad sighes write, the woes of the heart, and kinde speeches comfort the soule in heauinesse.

Assurance puts away sorrow, and feare poysons comfort, *Stobæus.*

He that wil be truly valiant, must neither let ioy nor griefe ouercome him: for better not to be, then to be a bondslaue to passion.

Hee that coueret̃h comfort without sorrow, must apply his wit in following wisedome.

To friends afflicted with sorrow, wee ought to giue remedy to their persons, & consolation & cõfort to their hearts.

The multiplying of comforts is the asswaging of cares, *Solon.*

In the midst of all thy cares, let this be thy chiefest cõfort: hard things may be mollified, strait things may be loosned, and heauie things shall little grieue him that can handsomely beare them.

Sorrow seldome taketh place in him that abstaineth from foure things, that

is

from haſtineſſe, wilfull frowardneſſe, pride, and ſloth.

Male de te loquuntur homines, ſed mali non de te loquuntur, ſed de ſe.

Flebile principium melior ſortuna ſequuta eſt.

Of PATIENCE.

Deſi. Patience is a habit that conſiſteth in ſuſtayning ſtoutly all labours and griefs for the loue of honeſty, it is the excellent good thing that keepeth the tranquilitie of our ſpirit as much as maybe in aduerſities, & not to complaine of that which is vncertaine.

PAtience is a voluntary aduenturing of hard things, for the deſire of vertue, *Socra.*

The remedy of iniuries is by continuall patience to learne to forget them, *Pub.*

He is worthy to bee counted couragious, ſtrong, & ſtout, which doth not only with patience ſuffer iniuries, rebukes and diſpleaſures done vnto him, but alſo doth good againſt thoſe euils, *Ariſt.*

Better it is to offer thy ſelfe in Triumph, then to be drawne to it by diſhonor, *Appian.*

It is a ſpeciall ſigne of heroicall magnanimitie to deſpiſe light wrongs, and nothing to reward meane aduentures.

It is good to forbeare to talke of things

things needleſſe to bee ſpoken, but it is much better to conceale things dangerous to be told.

Patience is ſo like to fortitude, that it ſeemeth ſhee is either her ſiſter or her daughter, *Ariſt.*

The common ſort doe take reuenge for their credit, but noble minds forgiue for their vertue.

Patience without comfort, brings perill of conſumption.

It is a pleaſant tarrying, that ſtayeth from euill doing.

The end of patience is the expectation of promiſes.

That is to be borne with patiẽce, which cannot be redreſſed with carefulneſſe.

It is not merit to ſuffer perſecutions, if we haue no patience therein.

It is more ſafetie to forget an iniurie, then to reuenge it, *Aurel.*

The ſweeteſt ſalue for miſerie, is patience, and the onely medicine for want is content.

Patience is the beſt ſalue againſt loſſe and fortune.

To ſuffer infirmities, & diſſemble mis-

hap

hap, the one is the office of a cõſtant ſick man, the other of a cũning States-man.

To be diſcreet in proſperitie, and patient in aduerſitie, is the true motion and effect of a vertuous & valiant mind, *Cic.*

Quintus Fabius, after he had bin Conſull, diſdained not to march vnder the Enſigne of other Conſuls.

Patience being oft prouoked with iniuries, breaketh forth at laſt into furie.

It is good for a man to wiſh the beſt, to thinke vpon the worſt, and patiently to ſuffer whatſoeuer doth happen.

Humilitie, patience, and faire ſpeech are the pacifiers of wrath and anger.

He ſeemeth to be perfectly patient, that in his fury can ſubdue his own affectiõs.

Patience and perſeuerance are two proper notes whereby Gods children are truly known from hypocrites, counterfets and diſſemblers, *Auguſt.*

In ſuffering of afflictions, patience is made more ſtrong and perfect.

The troubles that come of neceſſitie, ought to be borne with oldeneſſe and good courage.

The beſt way for a man to be auenged,

is to contemne iniurie and rebuke, and to liue with ſuch honeſty and good behauiour, that the doer of wrong ſhall at laſt be thereof aſhamed, or at the leaſt loſe the fruit of his malice; that is, hee ſhall not reioyce, nor haue glory of the hinderance and damage, *Plato.*

—ſerpens, ſitis, ardor, arenæ,
Dulcia virtuti; gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum eſt.

Of Friendship.

Defi. *Friendſhip is a communitie of a perpetuall will the end whereof is fellowſhip of life, and it is framed by the profit of a long continued loue. Friendſhip is alſo an inueterate and ancient loue, wherein his more pleaſure then deſire.*

Friendſhip is a perfect conſent of things, appertaining as wel vnto God as to man, with beneuolence and charitie.

Friendſhip in good men is a bleſſing, & ſtable connexing of ſundry wills making of two perſons one, in hauing and ſuffering. And therefore a friend is properly called a ſecond ſelfe, for that in both men is but one mind, ond one poſſeſſion. And that which more is, a man reioyceth more at his friends good happ then he doth at his owne, *Aurel.*

Tru

True and perfect friendſhip, is to make one heart and mind of many hearts and bodies.

It is the propertie of true friends to liue and loue together; but faigned friends flie from a man in time of triall.

Friendſhip iudgeth with partiallity, & affection winketh at apparant follies.

A friends loue cannot bee recompenced with riches, when (for his friend) he putteth his life in ieopardie.

To diſſwade a mā in a courſe of honor, were not the part of a friend, & to ſet on forward in folly, no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The loue of men to women, is a thing common and of courſe, but the friendſhip of man to man, is infinite and immortall, *Plato.*

The fellowſhip of a true friend in miſery, is alwayes ſweet, and his counſels in proſperity are alwayes fortunate.

Friendſhip being an equity of reciprocall good will, is of three kinds, the one of neighbor hood, the other hoſpitality, the laſt, loue, *Ariſt.*

Loue is confirmed either by gifs, or ſtudy of vertue; then goeth it from a paſſion to a perfect habit, and ſo leaueth the name of loue, and it called friendſhip, which no time can violate.

Wee ought to vſe a friend like gold, to try him before wee haue need.

Hee is a true friend, whoſe care is to pleaſure his friendin all things, moued thereunto by a meere good will which he beareth vnto him, *Ariſt.*

It is no ſmall griefe to a good nature to try his friend, *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfit amitie conſiſteth in equalitie, and agreeing of the minds.

A friend vnto a friend, neither hideth ſecret, nor denieth money.

The want of friends is perillous, but ſome friends proue tedious.

The words of a friend ioyned with true affection, giue life to the heart, and comfort to a care-oppreſſed mind, *Chilo.*

Friends ought alwayes to be tried before they be truſted, leſt ſhining like the Carbuncle, as if the had fire, they

be found when they be touched, to bee without faith.

God will is the beginning of friendſhip, which by vſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the workes that belong vnto a friend.

Among friends there ſhould bee no cauſe of breach, but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornefull people are perilous friends.

Friendſhip ought to be ingendred of equalneſſe, for where equalitie is not, friendſhip cannot long continue, *Cicero.*

Where true friends are knit in loue, there ſorrowes are ſhared equally.

Friends muſt bee vſed, as Muſicians tune their ſtrings, who finding them in diſcord, doe not breake them, but rather by intention or remiſſion, frame them to a pleaſant conſent.

In Muſicke there are many diſcords, before there can be framed a Diapazon,

and in contracting of good will, many iarres before there be eſtabliſhed a true and perfit friendſhip.

A friend is in proſperitie a pleaſure, in aduerſity a ſolace, in griefe a comfort, in ioy a merry companion, and at all times a ſecond ſelfe,

A friend is a precious iewell, within whoſe boſome one may vnloade his ſorrowes, and vnfold his ſecrets.

As fire and heate are inſeparable, ſo are the hearts of faithfull friends, *Ariſt.*

Hee that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſecretly, he not ſeeing it, ſo ſhould a good friend helpe his friend priuily, when hee knoweth not thereof.

The iniury done by a friend, is much more grieuous then the wrongs wrought by an enemy.

Friendſhip is giuē by nature for a help to vertue, not for a companion of vice.

Friendſhip ought to reſemble the loue betwene man and wife, that is, of two bodies to be made one wil & affection.

The property of a true friend, is to per-

forme more then hee promiseth, but the condition of a dissembler, is: to promise more then he meaneth to performe.

Great proffers, are meet to be vsed to strangers, & good turnes to true friends,

It thou intend to proue thy friend, stay not till neede and necessitie vrge thee, lest such triall be not only vnprofitable and without fruit, but also hurtfull and preiudiciall.

The opinion of vertue, is the fountain of friendship.

Fained friends resemble Crowes, that flie not but towards such places where there is something to be fed vpon.

Hee that seeketh after a swarme of friends, commonly falleth into a Wasps nest of enemies.

Friendship oftentimes is better then consanguinity.

A friendly admonition, is a speciall point of true friendship.

It is best to be praised of those friends, that wil not spare to reprehend vs, when we are blame-worthy.

He that wil not heare the admonition of a friend, is worthy to feele the correction of a foe.

He which goeth about to cut off friendſhip, dot heuen as it were goe about to take the Sunne from the world, *Cicero.*

There is no more certaine token of true friēdſhip, then is conſent and communicating of our cogitations one with another, *Cicero.*

Vnitie is the eſſence of amity.

Hee that hath no friend to comfort him in his neceſſitie, liues like a man in the wilderneſſe, ſubiect to euerie beaſts tyrannie, *Bias.*

Beleeue after triall, and iudge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou committeſt in thy ſelfe.

Shew faithfulneſſe to thy friend, and equity to all men, *Protog.*

No wiſe man will chooſe to liue without friends, although he haue plentie of worldly wealth.

Though a wiſe man be contented and ſatisfied with himſelfe, yet will he haue friends, becauſe he will not be deſtitute of ſo great a vertue.

There bee many men that want no friends, and yet lacke true friendſhip.

Neuer

Neuer admit him for thy friend, whom by force thou haſt brought into ſubiection.

Hee is not meet to be admitted for a faithfull friend, which is ready to enter amity with euery one.

Admit none to thy friend, except thou firſt know how he hath dealt with his other friends before; for looke how he hath ſerued them, ſo will he likewiſe deale with thee.

The a greement of the wicked is eaſily vpon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for euer, *Hermes.*

As mighty flouds, by how much they are brought into ſmall riuers, by ſo much they loſe of their ſtrength; ſo friendſhip cannot bee amongſt many, without abating the force thereof, *Plut.*

Be ſlow to fall in friendſhip, but when thou art in, continue firme and conſtant, *Socrat.*

Illud amicitiæ quondam venerabile nomen
Proſtat, & in quæſtu pro meretrice ſedet.

Of TEMPERANCE.

Defi. *Temperance is that light which driueth away round about her the darkneſſe & obſcurity of paſſi-*

ons: shee is of all the Vertues most wholesome: for shee preserueth both publikly & prinately humane societie, shee lifteth vp the soule miserably throwne downe in vice, and restoreth her againe into her place: it is also a mutuall consent of the parts of the soule, causing all discorder and vnbrideled affections to take reason for a rule and direction.

TEmperance calleth a man backe from grosse affects, and carnall appetites, and letteth him not exceed, neyther in fooliſh reioycing, nor in vngodly ſorrowing, *Solon.*

A yong man vntemperate, and full of carnall affection, quickly turneth the body into age and feeble infirmities, *Anaxagoras.*

Hee cannot commend Temperance, that delighteth in pleaſure, nor loue Gouernment that liketh Ryot.

Conſtancy and Temperance in our actions, maketh Vertue ſtrong.

Men muſt eat to liue, & not liue to eat.

In priuate Families, Continence is to bee prayſed, in publike Offices, Dignity.

Intemperance is the fountaine of all our perturbations.

The pride of the fleſh, is to be curbed and reſtrayned with the ſharpe bitte of Abſtinence, *Ariſt.* The

The moderation of the mind, is the felicitie thereof.

Frugality is the badge of Discretion; Ryot, of Intemperance.

He that is not puffed vp with Prayse, nor afflicted with aduersities, nor moued by slanders, nor corrupted by benefits, is fortunately temperate.

Hee that fixeth his whole delight in pleasure, can neuer be wise & temperate.

Temperance, by forbearing to be reuenged, reconcileth our enemies, and by good gouernment conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it selfe, *Hermes.*

It is not Temperance which is accompanied with a fearefull minde, but that is true Temperance, wher the heart hath courage to reuenge, and reason power to restrayne the heart.

Trim not thy House with Tables and Pictures, but paint & gild it with Temperance, the one vainly feedeth the eyes, the other is an eternall ornament which cannot be defaced, *Epictetus.*

Temperance is so called, because it kee-

keepeth a meane in all thoſe things which belong to the delighting of the body, *Ariſt.*

Temperance crieth, Ne *quid nimis Solon.*

The parts of temperance, are modeſtie, ſhamefaſtneſſe, abſtinence, continencie, honeſtie, moderation, ſparingneſſe, and ſobrietie, *Plato.*

Iuſtice may not bee without temperance, becauſe it is the chiefe point of a iuſt man, to haue his ſoule free from perturbations.

Heroicall vertues are made perfit by the mixture of temperance and fortitude; which ſeparared, become vicious.

A temperate man which is not courageous, quickly becommeth a coward, and faint-hearted.

Temperance is the mother of all duty and honeſty.

In temperance a man may behold modeſty without any pertubation of the ſoule.

Temperance compelleth men to follow reaſon, bringeth peace to the mind, and mollifieth the affections with concord

cord and agreement, *Socra.*

Hee is worthie to be called a moderate person, which firmely gouerneth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the mind, *Aurel.*

Nihil reperiri potest tam eximium, quã istam virtutem, moderatricem animi temperantiam non latere in tenebris, neque esse abditam, sed in luce, Cic.

Non potest temperantiam laudare is, qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.

Of Innocencie.

Defi. *Innocencie is an affection of the mind, so well framed, that it will hurt no man, either by word or deede; a tower of brasse against slanders, and the onely balme or cure for a wounded name, strengthning the conscience, which by it knoweth his owne purity.*

THere can bee no greater good then innocencie, nor worse euill then a guilty conscience.

The innocent man is happy, though he be in *Phalaris* Bull, *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong, maketh sicke the innocencie of the soule.

Riches

Riches and Glory are broken Pillars, but innocency is an vnmouing Colum.

Innocency and Prudence, are two anchors, that cannot bee torne vp by any Tempeſt.

Innocency to God is the chiefeſt Incenſe, and a Conſcience without guilde, is a Sacrifice of the ſweeteſt ſauor, *Aug.*

Innocence being ſtopped of the malignant, taken breath and heart againe to the ouerthrow of her enemies, *Cicero.*

As Fire is extinguiſhed by Water, ſo Innocency doth quench reproch.

Of all treaſures in a common-wealth, the innocent man is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration, *Bernard.*

Religion is the ſoule of Innoceccie, mooving in an vnſpotted Conſcience.

Innocency is built vpon diuine reaſon.

Humane happineſſe conſiſteth in innocency of the ſoule, & vncorrupt maners.

All innocency conſiſteth in Mediocrity, as all vice doth in exceſſe.

Innocency is a good which cannot be taken away by torment, *Marc. Aur.*

Innocency is the moſt profitable thing

the World, becauſe it maketh all things elſe profitable.

Innocency, Palme-like, groweth in deſpight of opreſſion.

Beautie is a flowre ſoone withered, health is ſoone altered, ſtrength by incontinence abated, but Innocency is Diuine and immortall.

Innocency is an aſſured comfort, both in life and death.

As length of Time diminiſheth all things, ſo Innocency and Vertue increaſeth all things.

The feare of Death neuer troubleth the minde of an innocent man, *Cicero.*

Age breedes no defect in innocency, but innocency is an excellence in Age.

Nature, Reaſon, and Vſe, are three neceſſary things to obtaine Innocency by, *Lactan.*

Vt Nepenthes herba, adita poculis, omnem conuiuij triſtitiam diſcutit, ita bona mens inſita nobis, omnem vitæ ſolicitudinem abolet.

A calumnianos defendit innocentia.

Of Kings.

Deſi. *Kings are the ſupreme Gouernors and Rulers ouer States and Monarchies, placed by the hand of God, to figure to the World his almighty Power, if*

they

they be vertuous, they are the blessings of their Realmes, if vicious, the scourges allotted for their subiects iniquities.

THe Maiesty of a Prince, is like the lightning from the East, and the threts of a King like the noyse of thūder. Kings haue long armes, and Rulers large reaches, *Ouid.*

The life of a Prince, is the rule, the square, the frame and forme of an honest life; according to the which, their subiects frame the manner of their liues, and order their families: and rather from the liues of Princes doe subiects take their paterne and Examples, then from their lawes.

Subiects follow the Example of their Princes, as certaine flowers turne according to the Sunne, *Horace.*

Princes are neuer without flatterers to seduce them, ambition to deprave them, and desires to corrupt them, *Plato.*

It belongeth to him that gouerneth, to be learned, the better to know what he doth; wise, to find out how he ought to do it; discreet, to attend and take the opportunitie; and resolute in the action

of

of iuſtice, without corruption or feare of any.

It is neceſary for Princes to be ſtout, and alſo rich; that by their ſtoutneſſe they may gather their owne, and by their riches repreſſe their enemies.

It is better for a Prince to defend his owne countrie by iuſtice, then to conquer anothers by tyrannie.

That Prince who is too liberall in giuing his owne, is afterwards through neceſſitie compelled to be a Tyrant, and to take from others their right.

As Princes become tyrants for want of riches, ſo they become vicious through abundance of treaſure, *Plut.*

When an vnworthy man is preferred to promotion, he is preferred to his own ſhame.

The Prince that is feared of many, muſt of neceſſity feare many.

The word of a Prince is faith royall.

Princes muſt not meaſure things by report, but by the way of conſcience, *Socrat.*

It behoueth a Prince or Ruler, to be of ſuch zealous and godly courage, that hee

he alwayes ſhew himſelfe to bee as a ſtrong wall for the defence of the truth.

The Princes Palace, is like a common fountain or ſpring to his Citie or Countrie; wherby the common people by the cleanenes thereof, be long preſerued in honeſtie, or by the impureneſſe thereof are with ſundry vices corrupted.

A King ruleth as he ought, a Tyrant as he liſt; a King to the profit of all, a Tyrant only to pleaſure a few, *Ariſt.*

A King ought to refraine the company of vicious perſons: for the euill that they commit in his company, is accounted his, *Plato.*

Rulers doe ſinne more grieuouſly by example then by act; and the greater gouernance they beare, the greater account they haue to render, that in their owne precepts and ordinances, they bee not found negligent.

Not only happy, but alſo moſt fortunate is that Prince, that for rightneſſe of iuſtice is feared, and for his goodneſſe beloued.

The greater that a Prince is in power aboue other, the more ought he to excell in vertue aboue other. When

When Princes more greedily doe prosecute vices, then their enemies are busie in weauing some web of deadly danger, *Olaus.*

Princes, by charging their kingdomes with iniust tributes, procure from their subiects a wilfull denial of due and most iust payments.

Hee that possesseth an Empire, and knoweth not how to defend it, may lose his possession before hee know who offended him.

It litle profiteth a Prince to be Lord of many kingdomes, if on the other part he become bond slaue to many vices.

It appertaineth vnto Princes, as much to moderate their owne pleasures, as to giue order for matters of importance.

Children borne of Kings, are composed of a precious masse, to be separated from the common sort, *Plato.*

Malice & vice taking their full swing, through the careere of the power and libertie, which wicked Princes yeeld vnto them, doe vsh forward euery violent passion, making euery little choler turne to murder or banishment; and

euerie

euery regard and loue, to rape or adultery; and couetousnesse to confiscation.

A Kingdome is nought else then the care of anothers safetie; and *Antiochus* told his son *Demetrius*, that their Kingdome was a noble slauery.

Selfe-loue is not fit for Princes, nor pride an ornament meet for a diademe.

Kings and Princes doe lose more in the opinions they hold, then in the reasons they vse.

It is no lesse discredit to a Prince to haue destroyed many of his subiects, then it is to a Physicion to haue killed many of his patients.

Kings, as they are men before God, so are the Gods before men, *Lactan.*

It is very requisite that the Prince liue according to that law himselfe, which hee would haue executed vpon other men, *Archi.*

It becommeth a King to take good heed to his Counsellors, in noting who sooth his lusts, and who intend the publique profit, for thereby shall hee know the good from the bad, *Plutarch.*

The strength of a Prince, is the friend-

friendship and loue of his people.

That King shall best gouern his Realm, that raigneth ouer his people, as a Father doth ouer his children, *Agesi.*

So great is the person and dignitie of a Prince, that in vsing his power and authoritie as he ought, hee being here among men vpon earth, representeth the glorious estate & high Maiestie of God in heauen, *Ambr.*

It is requisite for all those that haue rule & gouernance in a common-weale, vnder their Prince, to know the bounds of their estate, and the full effect of their dutie that by executing iustice, they may be feared, and by shewing mercie, they may be loued, *Lactan.*

It is requisite for Princes, to place such men in authoritie, as care least for it, and to keepe them from gouernment that presse forwards to it.

Except wise men be made Gouernors or Gouernous be made wise men, mankind shall neuer liue in quiet, nor vertue be able to defend her selfe, *Plato.*

He that would be a Ruler or Gouernour, must first learne to be an obedient

subiect

ſubieſt: for it is not poſſible for a proud and couetous-minded ſubiect, to become a gentle and temperate Gouernour, *Alex. Seuerus.*

When rule and authoritie is committed vnto a good man, hee doth thereby publiſh his vertue, which before layhid: but being committed to an euill man, it miniſtreth boldneſſe and licence to him, to doe that euill which before hee durſt not doe, *Di.*

Animata imago Rex putandus eſt Dei.
Nulla fides regni ſocys: omniſq; poteſtas
Impatiens conſortis erit.

Of Nobilitie.

Defi. *Nobilitie is a glittering excellencie proceeding from Anceſtors, and an honor which commeth from an ancient linage and Stocke: it is alſo a praiſe that proceedeth from the deſerts of our Elders & Foreſathers: and of this nobleneſſe there are three ſorts, the firſt bred of vertue and excellent deedes, the ſecõd proceedeth from the knowledge of honeſt diſcipline and true ſciences, the third commeth from the Schutchions and armes of our Anceſtors, or from riches.*

NObility is of more antiquity then poſſeſſions, *Cicero.*

The time of our life is ſhort, but the Race of Nobilitie and Honor, is euerlaſting, *Cicero.*

No-

Nobleneſſe of Birth, is either vniuerſall or particular, the firſt to be borne in a Noble and famous Country, particular, to come of noble Progenitors, *Ariſt.*

Nobilitie is beſt continued by that conuenient meanes whereby it roſe.

Hee is not to bee held for noble that hath much, but he that giueth much.

It is requiſite for him that is noble borne, to take heede of Flatterers, for they will bee ready daily to attend his perſon for profit ſake.

Nobility is a Title quickly loſt, for if Riches forſake it, or Vertue abandon it, it ſtraight-way becommeth as a thing that had neuer beene,

Whatſoeuer thy Father by his worthineſſe hath deſerued, belongs not to thee, it is thine owne deſerts that muſt make thee noble.

Vertue & noblenes can neuer be ſeen in a man, except he firſt put away his vices.

He that defendeth his Country by the Sword, deſerueth Honour, but hee that maynteineth it in Peace, meriteth more Honour.

The Nobility which wee receiue from our Anceſtors, becauſe it commeth not

from our ſelues, is ſcarcely to bee counted our owne.

To come of noble parentage, and not to bee endued with noble qualities, is rather a defamation then a glory.

Noble perſons haue the beſt capacities, for whither they giue themſelues to goodnes or vngraciouſneſſe, they doe in either of them ſo excell, as none of the common ſort of people can come anything nie them, *Cicero.*

True nobilitie conſiſteth not in dignitie, linage, great reuenewes, lands, or poſſeſſions, but in wiſedome, knowledge and vertue, which in man is verie nobilitie, and that nobilitie bringeth man to dignitie.

True nobilitie is not after the vulgar opinion of the common people, but is onely the praiſe and ſirname of vertue.

Omnes boni ſemper nobilitati fauemus, & quia vtile eſt reipublicæ nobiles, eſſe homines, dignos maioribus ſuis, & quia valere debet apud nos clarorum hominum ſenex de republica meritorum memoria etiam mortuorum, Cicero.

——*Nobilitas ſola eſt atque vnica virtus.*

Of Honor.

Deſi. *Honour is a paſſion of the ſoule, and a* [illegible] *deſ*

desire, naturally desired of all creatures, yet many times mistaken, by inacquaintance with vertue.

HOnour and Glory labour in mistrust, and are borne Fortunes Bond-slaues.

Honor is the first step to Disquiet, and Dominion is attended with Enuy, *Gne.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honor is the fruit of vertue & truth.

Honour, Glory and Renowme, is to many persons more sweet then life.

It is the chiefest part of Honor, for a man to ioyne to his high Office and calling, the vertue of affabilitie, lowlinesse, tender compassion and pittie: for thereby he draweth vnto him, as it were by violence, the hearts of the multitude, *Olaus Magnus.*

The greater the persons bee in authoritie, that commit an offence, the more foule and filthy is the fault.

It better becommeth a man of Honor to prayse an enemy then his friend.

Happy is that Country, whose Captaines are Gentlemen, and whose Gentlemen are Captaines.

Honor is no priuiledge against infamy

A man ought not to thinke it Hono for himselfe, to heare or declare th newes of others, but that others shou declare the vertuous deeds of him.

To attaine to Honor, Wisdome is th Pole-starre, and to retaine it, Patience necessary.

The next way to liue with honor, & die with prayse, is to bee honest in de sires, and temperate in our tongues.

The conditions of Honour are such that shee enquireth for him shee neue saw, runneth after him that flyes fro her, honours him that esteemes her no demandeth for him that wils her no giueth to him that requires her not, an trusteth him whom she knoweth not.

Noblemen enterprizing great thing ought not to imploy their force, as the owne mind willeth, but as Honor an Reason teacheth, *Niphus*.

High and noble Heires which feel themselues wounded, doe not so muc esteeme their owne paine, as they a angry to see their enemies reioyce.

The captaine which subdueth a Cou

by intreaty, deserueth more Honour then he that ouercommeth it by battle.

Honour without quiet, hurteth more then it doth profit.

Hee that regards his reputation, must second all things to his Honour.

The Heauens admit but one Sun, and high places but one Commander.

Men in authoritie are eyes of Estate, according to whose life euery priuate man applyeth his manner of liuing.

It is not the place that maketh the person, but the person that maketh the place Honourable, *Cicero*.

There is more Honour purchast in pleasuring a foe, then in reuenging a thousand iniuries.

Where Hate beares Soueraignty, Honour hath no certaintie.

Honour is brittle, and riches are blossomes, which euery frost of Fortune vseth to wither.

Better it is for the Honourable to be prayſed for many Foes foyled, then for many Barnes filled.

A man hauing honor, & wanting wisdome, is like a faire Tree without fruit.

Exiguum nobis vitæ curriculum natura circu
ſcripſit, ſed honoris curſus ſempiternus.

Is honos videri ſolet, qui non propter ſpem fut
beneficij, ſed propter magna merita claris viris
fertur & datur: eſt quæ non inuitamentum
Tempus, ſed perpetuæ virtutis præmium.

Of Liberalitie.

Defi. *Liberality is an excellent vſe of thoſe bene*
which God putteth into our hand, for the ſuc
ring of many, which vertue is altogether ioy
together with Iuſtice, and ought to be guide
moderation and reaſon.

BOunties beſt honour is to helpe t
poore, and happines to liue in go
mens thoughts.

True bounty is neuer tied vnto ſuſpe

Liberality is approued by two Fou
taines, the one is a ſure iudgement, t
other is an honeſt fauour.

That man is onely liberall, which
ſtributeth according to his ſubſtan
and where it is moſt needfull, *Thales.*

The whole effect of Bountie is in lo

Who in their bounty doe beginne
want, ſhall in their weakneſſe find th
friends and foes.

He is called a liberall man, which
cording to his reuenewes giueth free
when, where, and to whom hee ſhou

He that may giue, and giueth not, is a
re enemie, and hee that promiseth
hwith, and is long before hee per-
ne, is a suspicious friend, *Aurel.*

Gifts make beggers bold, and he that
lends, must lose his friend, or else his
y without heed.

Bountie hath open hands, a zealous
t, a constant faith in earth, and a
e prepared in Heauen.

He neuer giues in vaine, that giues in
e.

They that be liberall, doe with-hold
de nothing from them whom they
, whereby loue increaseth, & friend-
is also made more firme and stable.

Liberalitie maketh friends of ene-
, so pride maketh enemies offriēds.

beralitie and thankfulnesse, are the
s of concord, *Cicero.*

liberall minded man can neuer bee
ous.

untie for giuing fraile and mortall
s receiues immortall fame for his
rd.

deeds of the liberall do more pro-
giuer, then benefit the receiuer.

Liberality in a noble mind is excellent although it exceed in the terme of measure.

A liberall heart causeth beneuolence though sometimes through misfortune abilitie be wanting.

It is a token of Righteousnesse to acknowledge Heauens Liberalitie, and giue Prayses to God for so great benefits, *Bern.*

The Office of Liberalitie consisteth in giuing with iudgement, *Cicero.*

That liberality is most commendable which is shewed to the distressed, vnless they haue deserued that punishment: for good deeds bestowed vpon vnworthy seruing persons are ill bestowed.

The best propertie in a King, is to haue no man excel him in Liberality, *Ag*

Extra fortunam est quicquid donatur amico.
Quas dederis solas semper habebis opes, Ov
Liberalitate quæ tuntur, beneuolentiam fa
ciliant, & (quod aptissimum est ad quietè viue
charitatem.

Of Benefits.

Defi. *Benefits are those good turnes which*
ceiued either by desert, or without deser
to our happinesse of life, or amendment of

IT is a great commendation in the giuer, to beſtow many benefits vpon him which deſerueth well, and deſireth thing.

He that mindeth to giue, muſt not ſay, Will you haue any thing?

If thou promiſe little and performe much, it wil make thy benefits to be the more thankfully receiued, *Aur.*

He that knoweth not how to vſe a Benefit, doth vniuſtly aske it.

Hee receiueth a Benefit in the giuing thereof, which beſtowes his gift on a worthy man.

Hee bindeth all men by his Benefits, which beſtoweth them vpon ſuch as do well deſerue them.

The liberall man doth daily ſeeke out whō to put his vertue in practice, *Cic.*

The memory of a Benefit doth ſoone paſſe away, but the remembrance of an iniury ſticketh faſt in the heart.

He is a Conqueror which beſtoweth good turne, and hee vanquiſhed which receiueth it.

As the Moone doth ſhew her light in the World, which ſhee receiueth from

the Sunne, ſo wee ought to beſtow the benefits receiued of God, to the profit and commoditie of our Neighbour.

This is a Law that ſhould bee obſerued betwixt the giuer and the receiuer, the one ſhould ſtraight way forget the benefit beſtowed, and the other ſhould alwayes haue it in remembrance, *Solon.*

It becommeth him to hold his peace that giueth a reward, farre better then it becommeth him to be ſilent that receiueth a benefit.

He that doth thankfully receiue a benefit, hath paid the firſt penſion thereof alreadie.

He that thinkes to be thankfull, doth ſtraight way thinke vpon recompence.

That gift is twice double to be accepted of, which commeth from a free hand, and a liberall heart.

It behoueth a man in receiuing of benefits to bee thankfull, though he want power to requite them, *Aurel.*

A benefit well giuen, recouereth many loſſes.

The remembrance of a good turne ought to make the receiuer thankfull.

Nor Gold, nor Siluer, nor ought we receiue, is to be accounted a benefit, but the mind of him which giueth.

He giueth too late, who giueth when he is asked, *Plautus.*

Ita sunt omnes nostri ciues.
Si quid benefacias, leuiter plumatratia est,
Si quid peccatum est, plenus iras gerunt.
Beneficium nec in puerum, nec in senem conferendum est: in hunc, quia perit antequam gratiæ referendæ detur oportunitas, in illum, quia non meminit.

Of Courtesie.

Defi. *Courtesie is a vertue, which belongeth to the courageous part of the soule, whereby wee are hardly moued to anger, her office and dutie is to bee able to support and endure patiently those crimes which are laid vpon her: not to suffer her selfe to bee hastily carried to reuenge, nor to bee too easily spurred to wrath, but to make him that possesseth her, mild, gracious, and of a stayed and setled mind.*

Courtesie in Maiestie, is the nexte way to bind affection in duty, *Aug.* As the tree is knowne by his fruit, the Gold by the touch, and the Bell by the sound: so is mans Birth by his Benevolence, his Honour by his Humility, and his Calling by his Courtesie.

Many more were the enemies that *Cæsar* pardoned, then those he ouercame.

The nobleſt conqueſt is without bloudſhed.

Courteſie bewayleth her dead enemies, and cheriſheth her liuing friends.

The courteous man reconcileth diſpleaſure, the froward vrgeth hate.

Proud lookes loſe hearts, but courteous words winne them, *Ferdin.*

Courteſie couereth many imperfections, and preuenteth more dangers.

It is a true token of Nobilitie, & the certaine marke of a Gentleman, to bee courteous to ſtrangers, patient in iniuries and conſtant in performing what he promiſeth.

As the peg ſtraineth the Lute-ſtrings, ſo courteſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue wherby a man eaſily appeaſeth the motions and inſtigations of the ſoule, cauſed by Choller.

Courteſie draweth vnto vs the loue of ſtrangers, and good liking of our owne Countrimen.

Hee that is mild and courteous to others, receiueth much more honour then the partie whom he honoureth, *Plut.*

They lie who ſay, that a man muſt vſe

Cruelty

Cruelty towards his enemies, esteeming that to be an Art onely proper to a noble and couragious man, *Cicero.*

Mildnesse and Courtesie are the Characters of an holy soule, which neuer suffereth innocencie to be oppressed.

It becommeth a noble and strong man, to bee both couragious and courteous, that hee may chastise the wicked, and pardon when need requireth, *Plato.*

The rigour of Discipline directing Courtesie, and Courtesie directing Order, the one will set forth and commend the other; so that neither rigour shall be rigorous, nor Courtesie dissolute.

As it belongeth to the Sunne to lighten the earth with his beames, so it pertaineth to the vertue of a Prince, to haue compassion, and be courteous to the miserable, *Arist.*

Satis est homines imprudentia lapsos non erigere, vrgere vero iacentes; at præcipitantes impellere certe est inhumanum, Cicero.

Of Ivstice.

Defi. *Iustice is godlines, and godlinesse is the knowledge of God: it is moreouer, in respect of vs, taken for an equall description of right and of Lawes.*

Iustice

IVstice allots no priuiledge to defraude a man of his Patrimonie.

Iustice is a vertue that giues euery man his owne by euen portions.

Delay in punishment, is no priuiledge of pardon.

Iustice is the badge of Vertue, the staffe of Peace, and the maintenance of Honour, *Cicero.*

It is a sharpe sentence that is giuen without iudgement.

Good mens eares are alwayes open to iust mens Prayers, *Basil.*

Not the paine, but the cause maketh the Martyr, *Ambrose.*

The Office of a Iustice is to bee giuen for merit, not for affection.

A publike fault ought not to suffer a secret punishment.

Iustice and order are the onely preseruers of wordly quietnesse.

The parts which true Iustice doth consist of, are in number seuen; Innocencie, Friendship, Concord, Godlinesse, Humanitie, Gratefulnesse, & Faithfulnesse.

Iustice is painted blind, with a Veile before her face, not because she is blind

but

but thereby to signifie, that Iustice, though shee doe behold that which is right and honest, yet will she respect no person.

In *Athens* were erected certaine Images of Iudges, without Hands and Eyes, to shew that Iudges should neyther bee corrupted with Bribes, nor by any person drawne from that which is right and law, *Quin.*

A good Iudge is true in word, honest in thought, and vertuous in his deed, without feare of any but God, without hate of any but the wicked.

There are two kinds of Iniustice, the one is of such as doe wrongfully offer it, and the other is of those, who although they be able, yet will they not defend the wrong, from them vnto whom it is wickedly offered, *Cicero.*

He that politickly intendeth good to the Common-wealth, may well be called iust, but he that practizeth onely for his owne profit, is a vicious and wicked person.

A good Magistrate may bee called the Physician of the Common-weale.

Hee

Hee is a good Iudge, that knoweth how and where to distribute.

He that flyeth iudgement, confesseth himselfe to be faultie, *Mar. Aurel.*

The Iudge himselfe is condemned, when the guiltie person is pardoned.

As a Physician cannot see euery secret griefe, but vpon reuealement may apply a curable Medicine for a hidden disease, so many can discouer a mischiefe which the Magistrate seeth not, but the Magistrate alone must remedie the same.

A Iustice ought to doe that willingly which hee can doe, and denie that modestly which he cannot doe.

As there is no assurance of faire weather vntill the Skie bee cleere from Cloudes, so there can bee in no Common-wealth a grounded peace and prosperitie; where there are not Informers to find out offences, as well as Magistrates to punish offenders.

Philosophers make foure sorts of Iustice, the first Celestiall, the second Naturall, the third Ciuill, the fourth Iudiciall.

Iustice is a perfit knowledge of good

and

and euill agreeing to naturall reaſon, *Ariſt.*

Iuſtice is a vertue of the minde, rewarding all men according to their worthineſſe.

Wiſedome and Eloquence without Truth and Iuſtice, are a *Panurgie*, that is to ſay, a guile or ſleight, ſuch as Paraſites vſe in Comedies, which ſtill turneth to their owne confuſion.

Couetouſneſſe and wrath in Iudges, is to be hated with extreme deteſtation.

Celeſtiall Iuſtice, is perfect conſideration, and dutifull acknowledging of God.

Naturall Iuſtice, is that which all people haue in themſelues by Nature.

Iudiciall Iuſtice, depends vpon Lawes made for the commodity of a Common weale.

Iuſtice is a meaſure which God hath ordayned amongſt men vpon earth, to defend the feeble from the mightie, the truth from falſhood, and to root out the wicked from among the good, *Lactan.*

Euery man in generall loueth Iuſtice, yet they all hate the execution thereof in particular, *Cicero.*

For

Fortitude without wiſedome, is but raſhnes, Wiſdome without Iuſtice, is but craftines; Iuſtice without Temperance, is but Crueltie; Temperance without Fortitude, is but Sauageneſſe.

Equitie iudgeth with lenitie, Lawes with extremitie.

Hatred, Loue, and Couetouſneſſe, cauſeth Iudges oftentimes to forget the truth, and to leaue vndone the true execution of their charge.

It is better for a man to bee made a Iudge among his enemies, then among his friends, for of his enemies hee ſhould make one his friend, but among his friends hee ſhould make one his enemie.

Iuſtice, of the Poets, is fained to bee a Virgin, and to haue raigned among men in the Golden World, who being by them abuſed, forſooke the World, and returned to the Kingdome of *Iupiter.*

Iuſtitia ſine prudentia plurimum poterit, ſine iuſtitia nihil valebit prudentia, Cicero.

Totius iuſtitiæ nulla eſt capitalior peſtis, quam eorum qui tum, dum maxime fallunt, id agunt vt boni videri videantur, Cicero.

Of

Of Lawes.

Defi. *The law is a ſingular reaſon imprinted in nature, commanding thoſe things that are to bee done, and forbidding the contrary: it is diuided into two parts, that is, the Law of Nature, and the Law written: the Law of Nature, is a ſenſe and feeling which euery one hath in himſelfe, and in his conſcience, whereby he diſcerneth betweene good and euill as much as ſufficeth, to take from him the cloake of ignorance, in that he is reproued euen by his owne witneſſe. The Law written, is that which is diuided into Diuinitie and Ciuilitie, the firſt teaching Manners, Ceremonies, and iudgements: the latter, matters of Policie and Gouernment.*

THe vertues of the Law are foure, to beare ſway, to forbid, to puniſh and to ſuffer.

The Precepts of the Law may bee comprehended vnder theſe three points, to liue honeſtly, to hurt no man wilfully, and to render euery man his due carefully, *Ariſt.*

Whatſoeuer is righteous in the Law of man, the ſame is alſo righteous in the Law of God. For euery Law that by man is made, muſt alwayes bee conſonant to the Law of God.

The Law is a certaine Rule proceeding from the minde of God, perſwading

ding that which is right, and forbidding that which is wrong.

Euill Iudges doe most commonly punish the Purse, and spare the person.

Iudges ought to dispatch with speed, and answere with patience.

Law and Wisdome are two laudable things, for the one concerneth Vertue, and the other good conditions.

The Law was made to no other end, but to bridle such as liue without reason or Law.

A true and faithfull heart standeth more in awe of his Superiour, whom he loueth for feare, then of his Prince, whom he feareth for loue.

An euil custome, be it for continuance neuer so ancient, is nought else then the oldnesse of errour, *Lactan.*

How many more Tauernes, so many more Drinkers; the number of Physicians, the increase of Diseases; the more account that Iustice is made of, the more Suites, so the more Lawes, the more corruption, *Plato.*

The heart, vnderstanding, counsell and soule in a Common-wealth, are the good

good Lawes and Ordinances therein vſed, *Cicero.*

To reſtraine puniſhment is a great errour in Gouernment.

It becommeth not a Lawmaker to be the Law-breaker, *Bias.*

Thoſe Countries muſt needes periſh, where the Common Lawes be of none effect.

Thoſe Cities in which there are no ſeuere Lawes for the puniſhing of ſin, are rather to bee counted Forreſts for Monſters, then places habitable for men, *Plato.*

Foure things belong to a Iudge, to heare courteouſly, to anſwere wiſely, to conſider ſoberly, and to giue iudgement without partialitie, *Socrates.*

A man ought to loue his Prince loyally, to keepe his Lawes carefully, and to defend his Countrie valiantly.

Chiefly three are to bee obeyed and reuereneed, one God, one King, and one Law.

Foure Cuſtomes are more pleaſant to be recounted, then profitable to be followed; the Liberties of Neighbour-

th

the Gallantneſſe of women, the Goodneſſe of Wine, and the Mirth and Ioy at Feaſts.

Lawes are like Spiders Webs, which catch the ſmall Flyes, and let the great breake thorow.

The Lawyer that pleades for a mightie man in a wrong matter, muſt either forgoe the Truth, or forſake his Clients friendſhip.

The moſt neceſſary Law for a Common-weale, is, that the people among themſelues liue in Peace and Concord, without Strife or Diſſention, *Cicero.*

Lawes doe vexe the meaner ſort of men, but the mightie are able to withſtand them.

The Law is a ſtrong & forcible thing, if it get a good Prince to execute it.

The Law that is perfit and good, would haue no man eyther condemned or iuſtified, vntill his cauſe were both throughly heard, and vnderſtood as it ought.

An euill Law is like the ſhadow of a cloud which vaniſheth away ſo ſoone as it is ſeene.

Quid

Quid faciant leges vbi sola pecunia regnat ?
Aut vbi paupertas vincere nulla potest ?
Turpe reos empta miseros defendere lingua.
Non bene sc electi Iudicis arca patet.

Of Covncell.

Defi. *Counsell is a holy thing, is the sentence or advice, which particularly is giuen by euery man for that purpose assembled, it is the key of certaintie, and the end of all doctrine and studie.*

THere is no man so simple but he can giue counsell, though there bee no need: and there is none so wise as himselfe, but hee will bee willing to heare counsell in time of necessitie.

It is the easiest thing in the world to giue good counsell to another man, and the hardest for a man to follow the same himselfe.

Take no counsel of a man giuen wholly to the World, for his aduice will bee after his owne desire, *Pythag.*

Make not an enuious man, a Drunkard, nor him that is in subiection to a woman, of thy counsell, for it is vnpossible for them to keepe close thy secrets.

Good counsell, may properly bee called the beginning and ending of euerie good worke.

It is requisite for a man to consult and determine of all things with himselfe, before he aske the counsell or aduice of his friend.

Hee that doth nothing without good aduice, need not repent him after the deed, *Bias*.

It is better to preferre the stedfast counsel of aduised policie, then the rash enterprise of malepert boldnesse.

Counsell doth more harme then good, if the giuer thereof bee not wise, and hee which receiueth it very patient.

Counsell is to bee giuen by the wise, and the remedie by the rich.

In counsels we must be hard to resolue, and constant to performe.

He that vseth many counsels, is not easily deceiued.

In time of necessitie, a wiseman will be glad to heare counsell.

As it is the part of a wiseman, wisely to consult and giue counsell, so is it the duty of a wary man heedfully to conceiue, and vprightly to iudge, *Gueua*.

It is an easie thing for a man being in perfit health, to giue counsell to another

that is ſicke, but it is hard for the ſicke man to follow that counſell, *Becanus.*

The greateſt benefit that one friend can do vnto another, is in waighty matters to ſuccour him with good counſell.

Pærui ſunt foris arma, niſi eſt conſilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur, ſed conſilio, authoritate & prudentia, Cicero.

Of Precepts.

Defi. *Precepts are many Rules, Orders, or Methods, which by inſtruction leaues vs eyther to good conuerſation, or to a happineſſe of life, being grounded vpon the Grace of God, and his Word.*

IF thou talke, keepe meaſure in thy communication: for if thou bee too brief, thou ſhalt not be well vnderſtood, if too long, thou ſhalt bee troubleſome to the hearer, and not well borne in mind, *Protog.*

Thankes waxeth old, as ſoone as gifts are had in poſſeſſion.

He that refuſeth to buy counſell good cheape, ſhall buy repentance deere.

Mock no man in his miſery, but take heed by him how to auoid the like misfortune.

Beginne nothing before thou know how to finiſh it. Thinke

Thinke that the weakeſt of thine enemies is ſtronger then thy ſelfe.

Deſire not that of another, which thou thy ſelfe being asked wouldeſt denie, *Pythag.*

Giue no vaine or vnmeete Gifts, as Armor to a woman, Books to a Ploughman, or Nets to a Student.

If thou beſtow a benefit, keepe it ſecret, but if thou receiue any, publiſh it abroad.

Giue at the firſt asking, for that is not freely giuen which is often craued.

Take in good worth whatſoeuer happeneth, and vpbraid no man with his misfortune.

Labour not to informe him that is without reaſon, for ſo ſhalt thou make him thine enemy.

Be neither haſty, angry, nor wrathful, for they be the conditions of a Foole.

Feare to hazard that for the gaine of a momētary pleaſure, which being once loſt can neuer be recouered, *Aug.*

Eſteeme not a fading content before a perpetuall Honour.

Apparell thy ſelfe with Iuſtice, and

cloath

cloath thy ſelfe with Chaſtitie, ſo ſhalt thou bee happy, and thy workes proſper.

Feare to commit that which thou oughteſt to feare.

Forget not to giue thanks vnto them that inſtruct thee in Learning, nor challenge vnto thy ſelfe the praiſes of other mens inuentions.

Attempt not two things at once, for the one will hinder the other.

Bee not ſlacke to recompence them that haue done thee good.

Be rather too much forward, then too much negligent.

Let thy loue hang on thy hearts bottome, not on thy tongues brim.

Be not ſuperfluous in words, for they doe greatly deface the authority of the perſon.

Let Vertue bee thy Life, Valour thy Loue, Honour thy Fame, and Heauen thy Felicitie.

Be not led away with euery new opinion, for it is the onely way to bring thee to errour.

Let not thy liberality exceed thine abilitie,

Let not the eye goe beyond the eare, nor the tongue so farre as the feet, *Plato.*

Chuse rather to liue solitary, then in the company of wicked women.

Beware of Pride in prosperitie, for it will make thee impatient in time of adversitie.

Neither suffer thy hands to work, thy tõgue to speak, nor thine eares to heare, that which is filthy and euill, *Hermes.*

Be not secure, lest want of care procure thy calamitie, nor bee too carefull, least pensiue thoughts oppresse thee with miserie.

Speak no more to a stranger in priuate, thẽ thou wouldst haue publikly known

Hazard not thy hap on anothers chance.

Be alwaies one to thy friend, as well in aduersitie as prosperitie.

Behold thy selfe in a Looking-glasse, and if thou appeare beautifull, doe such things as become thy beauty, but if thou seeme foule, then performe with good manners the beautie that thy face lacketh, *Socrates.*

Choose thy Wife rather for her Wit and

and Modeſtie, then for her Wealth and Beautie.

Keepe ſecret thy miſhap, leſt thine enemie wax roy full thereat.

Keepe whatſoeuer thy friend committeth vnto thee, as carefully as thou wouldeſt keepe thine owne.

If thy parents wax poore, ſupply their want with thy wealth; if froward with Age, beare patiently with their imperfections.

Honor them that haue deſerued honor.

Liue and hope, as if thou ſhouldeſt die immediatly.

Neuer prayſe any vnworthy perſon, becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt, for if thou ſpeed not in thy purpoſe, thou ſhalt be mocked, *Socrates*.

Neuer wiſh for thoſe things that cannot be attained.

Rather chooſe to purchaſe by perſwaſion, then to enioy by violence.

Striue not in words with thy Parents, although thou tell the truth.

Haunt not too much thy Friends Houſe, for feare he waxe weary of thy

often comming, neither be too long absent, for that ingendreth suspition of thy true friendship.

Fly from the filthy pleasures of the flesh, as thou wouldest flie from the sting of a Serpent.

Giue to a good man, and hee will requite it, but if thou giue to an euill man, he will aske more, *Anaxag.*

Receiue not the gifts that an euill minded man doth proffer vnto thee.

If thou intend to doe any good, defer it not till the next day, for thou knowest not what chance may happen the same night to preuent thee, *Olaus Mag.*

Giue not thy selfe to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not be able to sustaine the aduersitie which may afterward happen.

To a man full of questions, make no answer at all, *Plato.*

Take good heed at the beginning to what thou granteſt; for after one inconuenience, another followeth.

If thou doubt in any thing, aske counsell of wisemen, and bee not angry although they reproue thee.

Liue with thine vnderlings, as thou wouldest thy betters should liue with thee, and doe to all men as thou wouldest be done vnto.

Boast not of thy good deeds, lest thy euill be also laid to thy charge.

Performe thy promise, as iustly as thou wouldst pay thy debts, for a man ought to be more faithful then his oath, *Aurel.*

If thou doe good to an ill disposed person, it shall happen to thee as it doth to those that feed other mens Dogges, which barke as well at their feeder, as at any other stranger.

Neuer spread thy Table to Tale-bearers and flatterers, nor listen with thine eares to murmuring people, *Bias.*

Be not like the Boulter, which casteth out the Flowre, and keepeth the Bran.

Si vis ab omnibus cognosci, da operam vt à nemine cognoscaris.

Nulli te facias nimis sodalem.

Gaudebis minus, & minus dolebis.

Of Consideration.

Consideration or iudgement, is that which properly ought to bee in euery Magistrate, obseruing the tenour of the Law; it is the distinguisher of Controuersies, and bringer forth of happy counsels and agreements.

CO∫ideration is the enemie to vntimely attempts, *Solon.*

There is no Needles point ſo ſmall, but it hath his compaſſe, neither is there any Haire ſo ſlender, but it hath his ſhadow.

He is not to be accounted rich, who is neuer ſatisfied; nor happy, whoſe ſtedfaſt mind in quiet poſſeſſion of Vertue is not eſtabliſhed.

The conſideration of pleaſures paſt, greatly augments the paines preſent.

No man doth ſo much reioyce at his proſperitie preſent, as he that calleth to mind his miſeries paſt, *Chilo.*

It is a benefit to deny ſuch things as will hurt him that asketh them.

The pardon may well bee granted where he that hath offended is aſhamed of his fault.

Wiſemen will alwaies conſider what they ought to doe, before they conclude any thing.

In any affaires whatſoeuer, there can be no greater danger, or elſe no greater ſafetie, then ſoundly to conſider, into whoſe hands men commit their cauſes, *Iuſtin.*

We must thinke with consideration, consider with acknowledging, acknowledge with admiration, admire with loue, and loue with ioy in the midst of woe, S.P.S.

Not so hard is the inuention in getting, as the disposition in keeping, when it is gotten, *Ouid.*

Men lose many things, not because they cannot attaine them, but because they dare not attempt them, *Pythag.*

As a Vessell sauoureth alwaies of the same liquor wherewith it was first seasoned, so the mind retaineth those qualities in age, wherein it was trained vp in youth, *Horace.*

Consideration is the root of all noble things, for by her we doe attaine to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration neuer prosper in their actions.

Consideration is an honour to the meanest, and Improuidence a shame in Princes.

Good consideration ought to be laid

before we giue credit, for faire tongues oft-times worke great miſchiefe.

Circumſpect heed in warre, is the cauſe of ſcaping many dangers in peace.

The cauſes bringing circumſpection, are feare, care, neceſſitie, and affection. Feare afflicteth, care compelleth, neceſſitie bindeth, affection woundeth.

Be circumſpect to ſhew a good countenance to all, yet enter not into familiaritie with any, but only ſuch whoſe conuerſation is honeſt, and whoſe truth by triall is made truſtie, *Archim.*

Suddaine truſt brings ſuddaine Repentance.

Qui ſua metitur pondera ferre poteſt.
——Verſato diu quid ferre recuſent,
Quid valeant humeri, Horace.

Of Office.

Defi. *Office or dutie is the knowledge of man, concerning his own nature & contemplation of diuine nature, and a labour to benefit our ſelues, and all other men: it is alſo taken for authoritie to rule.*

MAns life may not bee deſtitute of Office, becauſe in it honeſtie conſiſteth.

Office is the end whereunto Vertue aymeth, and chiefly when wee obſerue things comely.

The

The first Office of dutie, is to acknowledge the Diuinitie.

Office is strengthened by zeale, and zeale makes opinion inuincible.

We must feare a dissembling Officer, because he delights in a tyrannous office.

The Office of a Wiseman, prefers euer Consideration before conclusion.

In doing nothing but what we ought, we deserue no greater reward but what we beare about vs, *Chrys.*

To know euill, is an Office of Profit, but to vse Euill, is a sinne of Indignitie.

Vpon the Anuile of Vpbraiding, is forged the Office of Vnthankfulnesse.

It is an Office of Pittie, to giue a speedy death to a miserable and condemned Creature, *Bias.*

Loue, Sufficiencie, and Exercise, are the three Beauties which adorne Offices.

Old men wel experienced in Lawes and Customes, ought chiefly to be chosen Officers.

It is not meete that man should beare any authority, which with his mony seeketh to buy another mans Office.

The buyers of Offices sell by retaile,

as deare as they can, that which they buy in groſſe.

No point of Philoſophy is more excellent, then Office in publike affaires, if Officers doe practiſe that which Philoſophers teach.

Where Offices are vendible, there the beſt monied Ignorants beare the greateſt rule.

They which ſell Offices, ſell the moſt ſacred thing in the World, euen Iuſtice it ſelfe, the Common-wealth, Subiects, and the Lawes.

Hee is onely fit to rule and beare Office, which comes to it by conſtraint, & againſt his will.

The Office of a Monarch, is contiuually to looke vpon the Law of God, to engraue it in his ſoule, and to meditate vpon his Word.

Officers muſt rule by good Lawes, & good Examples, iudge by Prouidence, Wiſdome and Iuſtice; and defend by Proweſſe, Care, and Vigilance, *Ageſi.*

Pericula, labores, dolores etiam optimus quiſque ſuſcipere mavult, quam deſerre vllam officii partem, Cicero.

Sic

Sigiſmundus *Romanorum Imperator dicere ſolitus eſt, Nulla nobis militia opus eſſet, ſi ſuas quique Ciuitates Prætores cæterique Magiſtratus moderate iuſteque gubernarent.*

Of Ancestors.

Daſi. *Anceſtors are our Fore-fathers, the reputed firſt beginners of our Names and Dignities from whom we challenge a lineall Deſcent of Honour, prouing our ſelues of their ſelfe ſubſtance.*

TRue Nobility deſcending from Anceſtrie prooues baſe if preſent life continue not the Dignitie, *Oſor.*

What can the Vertue of our Anceſtrie profit vs, if wee doe not imitate them in their godly actions.

Great Merits aske great Rewards, and great Anceſtors vertuous Iſſues.

As it is more common to reuenge then to reward, ſo it is eaſier to be borne great, then to continue great, *Stobæus.*

It is miſerable to purſue the change which gaines nothing but ſorrow, and the blot of Anceſtrie.

The thing poſſeſt is not the thing it ſeemes, and though we bee great by our Anceſtors, yet we forget our Anceſtors, *Suet.*

The ſhifting of Chambers changeth not

not the diſeaſe, and the exchange of names, exchangeth not nature and Anceſtrie.

Ambition, which chiefly comes from Anceſtors, being got to the top of his deſires, cuts off the meanes by which hee did climbe.

From our Anceſtors come our names, but from our Vertues our Reports.

Mercenary faith is diſcontented with euerie occaſion, and new ſtart-vp glorie, with any old fame.

When greatnes cannot beare it ſelfe, either with Vertue or Anceſtrie, it ouerthrowes it ſelfe onely with the weight of it ſelfe.

Many troubled in conſcience for diſgracing their names with raſh Acts, in cold bloud repent their diſhonours.

The baſe iſſue of ignoble Anceſtrie, will loſe their troths to ſaue their liues.

Might will make his Anceſtors whom he pleaſeth.

The euent of things is cloſed vp in darkneſſe: and though wee know what our Anceſtors were, we know not what we ſhall be.

The longer we delay the shew of vertue, the stróger we make presúmptions, that we are guiltie of base beginnings.

The more a man toiles his minde, the more he is defiled, and the more a man boasts of euill Ancestors, the more he is dismayed.

Stemmata quid faciunt, quid prodest (Pontice) longo
Sanguine censeri, pictosque ostendere vultus.
Maiorum, & stantes in curribus Æmilianos? Iuve.
—genus, & proauos, & quæ non fecimus ipsi,
Vix ea nostra voco, Ouid.

Of WARRE.

Def. *Warre is of two sorts, Ciuill & Forraine, Ciuill Warre, is the ouerthrow of all Estates, and Monarchies, and the seed of all kinds of euill in them, euen of those that are most execrable, it begetteth want of reuerence towards God, disobedience to Magistrates, corruption of manners, chance of Lawes, contempt of Iustice, and base estimation of Learning and Science. Forraine Warre, is that which* Plato *calleth a more gentle contention, & is then only most lawfull, when it is for true Religion, or to procure the continuance of peace.*

THere is nothing more vnconstant then Warre, did not patience make it stable, and true hope successefull.

Warre for excellencie, (as that betweene *Euripides* and *Xenocles*) is pleasing in the sight of all men.

Than

Than Warre there is nothing more neceſſary: for the breach of Friendſhip by diſſention, ſtrengtheneth the powers of loue in her new coniunction.

Warre is moſt lawfull, when it is warranted by the Word, either to defend a mans owne right, or to repulſe the enemies of God, *Lactan.*

Diuerſitie of Religion, is the ground of Ciuill War, in ſhew, but it is ambition in effect.

Warre ought to be deliberately begun, but ſpeedily ended.

Affaires of War muſt bee deliberated on by many, but concluded on by a few.

The effects of Warre are couetous deſires, the fall of Iuſtice, force and violence, *Epict.*

Warre was onely ordayned to make men liue in peace.

In the ſack of a Towne, haue an eſpeciall care, to preſerue the honour of Ladies and Maides, from the violence of vnruly Souldiers.

Haue an eſpeciall care to whom yee commit the Gouernment of an Armie, Towne, or Fort: for Loue doth much, but Monie doth more.

Entring into thy Enemies Campe, let all things of vse and bagage follow thee at thy back, but thine enemy comming vpon thee, let the same be brought into the middle of the Armie.

Where thou maist conquer with monie, neuer vse Armes; and rather choose to ouercome thine enemie by policie then by fight.

In places of danger, and in trouble-some times, euer double the number of thy Sentinels.

Necessity makes war to be iust, *Bias.*

Nulla salus bello, pacem te poscimus omnes.

Incerti sunt exitus pugnarum, Marsque est communis, qui sæpe spoliantem iam & exultantem euertit, & percutit ab obiecto. Cicero.

Of Generals In Warre.

Defi. *Generals are the heads and leaders of Armies, and they ought to bee great, magnanimous and constant in all their doings, free from the defects of rashnesse, and cowardise.*

THe tent of the General, is the pure Riuer running through the Armie, by whose soundnesse all his Souldiers are preserued and made stout; but if it be impure or corrupted, the whole Host is infected.

Vnleſſe wiſe and valiant men be choſen Generals, the old Chaos will returne, and Vertue die at the feet of Confuſion.

He that will be a Commander in Armies, firſt let him be commanded in the ſame, for an ambitious Souldier will neuer make a temperate Conductor.

A wiſe Generall muſt not onely forecaſt to preuent ſuch euils as he heares of, but alſo bee circumſpect to foreſee ſuch ill as may happen beyond expectation, *Demoſt.*

A Generall after the Battaile ended, muſt haue a circumſpect care, how hee prayſeth one Captaine more then another.

A Generall ought not to bring all his Forces to Battaile at once, vnleſſe it bee vpon great aduantage, *Olaus.*

It is very needfull for a Generall, to know the humour and diſpoſition of his Aduerſaries Generall, whom he fighteth againſt.

The Oration of a Generall giues courage to Cowards, and baſe-minded Souldiers, *Vegetius.*

A

A couetous Generall, purchaseth to himselfe more hate then loue.

A Generall must not bee ignorant of such things as are necessary in a iournie.

Captaines must bee valiant, as despising Death, confident, as not wonted to be ouercome, yet doubtfull by their present feeling, and respectfull by that they see alreadie.

A Captaines feet ought to be steddy, his hands diligent, his eies watchfull, and his heart resolute.

It is requisite for a Generall, to know all aduantages of the place where the Battaile should be fought.

It prooueth oft the ruine of an Army, when the General is careleſſe & maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall, to follow his enemy flying.

It behoueth that the Generall bee alwaies lodged in the midst of the Campe.

A General or Captain in danger, ought to change his habit or attire, *Ferdi.*

The death of a Generall, or his being in danger, must be dissembled, for feare it procure the losse of the battaile.

A good General ſhould euer be like a good Shepheard, looking into the wants of his Souldiers, and prouiding all things neceſſary to comfort them, *Baſil.*

Let a Generall giue honour to a renowmed Buriall, in how meane a perſon ſo euer it did inhabit; for honour after death, encourageth as much as wealth in life, *Vigetiw.*

If thou beeſt a Commander in Armes deſpiſe not the poore; for honours Birth iſſueth from the wombe of deſert.

The whole ſcope of a Generals thoughts, ſhould bee to winne Glorie, and amplifie Renowme, lothing to be a plague or ſcourge of affliction, ſeeking by Conqueſt to erect, not by Victory to confound, *Caſar.*

The Trophie of a Generall is his owne Conſcience, and his Valour is his Tombes Treaſury.

Commanders in Armes, ſhould not be choſen for their Age or Riches, but for their Wiſdome and Valour.

A Generall, or chiefe Gouernour, muſt be wiſe to command, liberall to reward, and valiant to defend.

There

There are eight conditions that a Generall ought to haue; to auoid vniuſt wrongs, to correct blaſphemers, to ſuccour innocents, to chaſtiſe quarrellers, to pay his Souldiers, to defend his people, to prouide things neceſſarie, and to obſerue faith with enemies.

Ducis in conſilio, poſita eſt virtus militum.

Optimus ille dux, qui nouit vincere & victoria vti.

Of Policie.

Def. *Policie is a word deriued of the Greeke word* Politeia, *which is the regiment of a Citie or Common-wealth; and that which the Grecians call Politicall Gouernment, the Latines call the gouernment of a Common-wealth, or of a Ciuill Societie. This word Policie, hath beene taken amongſt the ancients, ſometimes for a Burgeſie, which is the enioying of the Rights and Priuiledges of a Towne, ſometimes for the order and manner of life, vſed by ſome politicall perſon, and ſometimes the order and eſtate whereby one or many Townes are gouerned, and politicke affaires are managed and adminiſtred.*

POlicie is a neceſſary friend to proweſſe.

The Warre cannot bee proſperous where enemies abound, and monie waxeth ſcant.

No-

No man ought to giue that Treasure to any one in particular, which is kept for the preseruation of all.

It is greater commendation, to obtaine honour by policie and wisdome, then to haue it by discent.

That Country may aboue all other be coũted happy, where euery man enioyeth his owne labour, and no man liueth by the sweat of another bodie, *Polion.*

Of right that Common-wealth ought to be destroyed, which once of all other hath been counted the flower of vertue, and after becommeth the filthy sinke of vice.

There can bee no greater danger to a Common-wealth, nor no like slander to a Prince, as to cõmit the charge of men to him in the field, which wil be first redie to command, & last ready to fight.

What power and policie cannot compasse, Gold both commands and conquers, *Aristip.*

Hee that getteth by conqueſt, doth much, but hee that can well keepe what he hath gotten, doth more.

Monie and Souldiers are the strength

and

and ſinewes of warre, *Ageſil.*

It is better to preuent an inconuenience by breaking an oath, then to ſuffer iniurie by obſeruing promiſe.

Warlike feates are better learned in the bloudie fields of *Afrike*, then in the beautifull Schooles of *Greece*.

It is better to haue men wanting monie, then monie wanting men, *Themiſt.*

The authoritie of a Common-wealth is impaired, when the buildings be ruinated.

In proofe of conqueſt, men ought to profit themſelues, as much by policie as by power.

There are no Common-weales more looſe then thoſe where the common people haue moſt libertie, *Cicero.*

A policie is ſoone deſtroyed by the pride, men haue in commanding, and libertie in ſinning.

In Common-weales ſuch ſhould bee moſt honoured, who in time of peace, maintaine the State in tranquilitie, and in the fury of Warre defend it by their labour and magnanimitie, *Plato.*

A Monarke is beſt in a wel gouerned

A certaine man vrging the popular estate to *Lycurgus*, was thus answered by him, First, ordaine thou such a gouernment in thine own Common weale.

Because many cannot fitly gouerne, therefore it is most necessarie that one should be made Souereigne, *Homer.*

The Oracle of *Apollo* at *Delphos*, being demanded the reason why *Iupiter* should be the chiefe of gods, sith *Mars* was the best Souldier? made this answere: *Mars* is valiant, but *Iupiter* is wise. Concluding by this answere, that policie is of more force to subdue then valour.

One *Nestor* is more to bee esteemed, then ten such as *Aiax.*

Strength wanting wit and policie to rule, ouerthroweth it selfe, *Horace.*

Publica res ad priuatum commodum trahi potest, dummodo status publicus non ledatur, Cicero.

Diu apparandum est bellum, vt vincas celerius.

Of Covrage.

Defi. *Courage is a fiery humour of the spirits kindling the mind with forwardnesse in attempts, and bearing the bodie through dangers and the hardest aduentures.*

COurage and courtesie, are the two principall points which adorne a Captaine.

Courage

Courage consisteth not in hazarding without feare, but in being resolutely minded in a iust cause, *Plutarch.*

The talke of a Souldier ought to hang at the point of his Sword.

The want of courage in Commanders, breedes neglect and contempt among Souldiers.

Faint-hearted cowards are neuer permitted to put in plea at the bar of loue.

Courage conquers his enemie before the field be fought.

Fortitude is a knowledge, instructing a man how with commendation to aduenture dangerous and fearefull things, and in taking them in hand, to bee nothing terrified, *Socrates.*

The courage of a man is seene in the resolution of his death

Fortitude is the faireſt blossome that springs from a noble mind.

Fortitude is the meane betweene feare and boldnesse.

There is not any thing hard to be accompliſhed, by him that with courage enterpriseth it, *Cicero.*

Courage begun with deliberate constancie,

ſtancie, and continued without change, doth ſeldome faile.

It cannot bee counted couragious and true victorie, that bringeth not with it ſome clemencie, *Bias.*

To conquer, is naturall, to pitty, heauenly.

It is more courage to die free, then to liue captiue, *Leoſte.*

Bias holding warres with *Iphicrates* King of *Athens*, falling into the lapſe of his enemies, and his Souldiers fearefully asking him what they ſhould doe? he anſwerd, make report to thoſe that are aliue, that I died with courage fighting, and I will ſay to the dead, that you ſcape cowardly flying.

Courage aduentureth no danger, conquereth by perſeuerance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mightie: then the triall of a peruerſe fortune; nor any thing breedeth a more ſtabilitie of Faith and patience, then the exerciſe of aduerſities.

Heate is the inſtrument, and Anger the Whetſtone of Fortitude. Cou-

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocritie, hath audaciousnesse for one, and feare for his other extreme.

As Fortitude suffereth not the minde to bee directed by any euils, so Temperance suffereth it not to be drawne from honesty by any allurement.

Courage is the Champion to Iustice, and neuer ought to contend, but in righteous actions, *Epict.*

Thunder terrifieth children, & threatnings feare fooles, but nothing dismayeth a man of courage and resolution.

Courage is a wisemans Coate, and cowardise a Fooles Cognizance.

——*Ignauum est redituræ parcere vitæ.*
Quemcunq; magnanimũ videris, miserum neges.

Of Fame.

Defi. *Fame is but an eccho, and an idle rumour of reports, which running from eare to eare, conuayeth through the World the tidings of truth and falshood.*

THere is no sweeter friend then fame, nor worser enemy then Report.

It is a part of good Fortune to be well reported of, and to haue a good name,

It is no ſmall pleaſure to haue a good name, and yet it is more fraile then any Glaſſe, *Eraſmus.*

A good life is the readieſt way to a good name.

Deſire to be famous, but firſt be careſull to purchaſe fame with credit.

There is no kind of miſhap more infamous, then for a man to loſe his good name, and to be ill reported off amongſt all men for his bad dealing.

As the ſhadow doth follow the body, ſo good deeds accompany Fame, *Cicero,*

Fame is the ſpeedy Herald to beare newes.

Fame riſeth vp like a bubble, continueth like a ſhadow, and dyes in the boſome of Time.

Nothing is more famous in a Prince, then the loue of his Subiects, nor any thing more famous in Subiects, then Obedience.

Fame is like the turning wheele that neuer ſtayeth, like the burning flame that quickly quencheth, like the Summer fruit that ſoone withereth.

A good report ſhineth moſt cleerely, in the deepeſt darkneſſe.

If thou desire to bee well spoken off, then learne to speake well of others, and when thou hast learned to speake well, then learne likewise to do well, so shalt thou be sure to get a worthy name.

Our good name, ought to bee more deare vnto vs then our life.

Beauty conquers the heart, Gold conquers beauty, but Fame subdues and goes beyond them both.

To flie from Fame or Destiny, is of all things most impossible.

Keep the fame which thou hast honestly gotten, for it is a Iewell inestimable.

A rumour raised of nothing, soone vanisheth, and the end of it is nothing else, but to make the innocécy of him which is slandered, to bee the more admired. *Erasmus.*

Honestus rumor alterum est patrimonium.

Actum præclare cum iis est, quorum virtus nec obliuione eorum qui sunt, nec reticentia posterorum sepulta esse poterit, Cicero.

Of Rage.

Defi. *Rage is a short Fury, the inflammation of the bloud, and alteration of the heart, it is a desire of Reuenge, or regardlesse care of friendship, an enemy to all Reason, and as vneasie to bee guided by another, as a furious Tyrant.*

RAge or Anger, if it bee but a ſmall time deferred, the force thereof will be greatly aſſwaged, but if it bee ſuffered to continue, it increaſeth more and more in miſchiefe, vntill by reuenge it be fully ſatisfied.

Whileſt Rage hath runne his courſe, forbeare to ſpeak, for many men in their Anger will giue no eare to reaſon.

Anger is the firſt entrance to vnſeemly wrath, *Pythag.*

Wrath proceedeth from the feebleneſſe of courage, and lacke of diſcretion.

Women are ſooner angry then men, the ſicke ſooner then the healthy, & old men ſooner then yong men, *Hermes.*

The irefull man is more mis-gouerned then hee whom lothſome Drunkenneſſe detaynes.

The raging perturbations of the mind, doe puniſh reaſon, and blind the ſight of wiſdome, *Anax.*

What ragingly & raſhly is begun, doth challenge ſhame before it be halfe done.

Griefe neuer leaues a wrathfull man weaponleſſe.

Anger is ſoone buried in a wiſe mans breſt.

An-

Anger and power meeting together in one man, is more fierce then any thunderbolt.

Flee from the furious in his wrath, and truſt not the faire tongue of thine enemy.

He ouercommeth a ſtout enemy, that ouercommeth his owne Anger, *Chilo.*

What in priuate perſons is tearmed Choler in great men is called Furie and Crueltie.

Anger ſpringeth from iniury done vnto vs, but Hatred oftentimes is conceiued of no occaſion, *Ariſt.*

Wrath and Reuenge taketh from man the mercy of God, and deſtroyeth and quencheth the grace that God hath giuen him.

Hee beſt keepeth himſelfe from Anger, that alwayes doth remember that God looketh vpon him, *Plato.*

As fire being kindled but with a ſmal ſparke, worketh oft-times great hurt & damage, becauſe the fierceneſſe thereof was not at the firſt abated, ſo Anger being harboured in the heart, breaketh forth oft-times into much crueltie.

The angry man, meditating vpon miſchiefe, thinketh that he hath good counſell in hand.

Wrath is a deſire to be reuẽnged, ſeeking a time or oportunitie for the ſame, *Lact.*

As diſordinate anger is a fault, ſo is ſomtimes the want of moderate choler, or rather hatred of vice.

Anger is the ſinew of the ſoule, for that it ſerueth to increaſe valour, being moderate and temperate, *Plato.*

Anger makes a man to differ from himſelfe.

There is no ſafe counſell to bee taken from the mouth of an angry man, *Anax.*

Anger is like vnto a cloud, that maketh euery thing ſeeme bigger then it is.

Raſh iudgement maketh haſte to Repentance.

Anger, conſiſteth in habit and diſpoſition, but wrath in deed and effect.

Like as greene wood which is long in kindling, continueth longer hot then the dry, if it haue once taken fire, ſo commonly it falleth out, that the man ſeldome mooued to anger, is more hard to be pacified in his anger, then hee that is quickly vexed.

If thou haue not ſo much power, as to refraine thine anger, yet diſſemble it, and keepe it ſecret, and ſo by little and little thou mayſt haply forget it.

Wrath and rigour, lead ſhame in a leaze, *Iſocrat.*

In correction be not angry, for he that puniſheth in his rage, ſhall neuer keepe that meane, which is between too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled, begetteth wrath, wrath ſeeketh greedily after reuenge, reuenge is neuer ſatisfied but in bloud-ſheding.

As he that loueth quietneſſe, ſleepeth ſecure: ſo hee that delights in ſtrife and anger, paſſeth his dayes in great danger.

It is good for a man to abſtaine from anger, if not for wiſdomes ſake, yet for his owne bodily healths ſake.

He that is much ſubiect to wrath, and hunteth after reuenge, quencheth the grace that God hath giuen him, and commits through rage and fury, more horrible offences then can afterward bee reformed.

Quælibet iratis ipſe dat arma dolor,
Ira feras mentes obſidet, eruditas præter-labitur.

Of Crveltie.

Defi. *Crueltie is commonly taken for euery extreme wrong: is the rigorous effect of an euill diſpoſed will, and the fruit which is reapt from iniuſtice.*

CRueltie hath his curſes from aboue, but curteſie is graced with the title of commendation.

Where leuitie cannot reclayme, there ſeueritie muſt correct.

It is as great cruelty to ſpare all, as to ſpare none.

Tyrants vſe tryall by armes, but the iuſt referre their cauſes to the arbitrement of the Lawes.

To pardon many for the offence of one is an office of Chriſtianity, but to puniſh many for the fault of one, appertayneth properly to Tyrants.

Hee that accuſtomes himſelfe with ſorrow, acquainteth himſelfe with crueltie, *Plato.*

It is amongſt euils, the greateſt euill, and in Tyrants the greateſt Tyrannie, that they of themſelues will not liue according to Reaſon and Iuſtice, but that alſo they will not conſent, that Malefactors ſhould receiue puniſh ment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth bee rich, and his Palace poore, then the Common-wealth to bee poore, and his owne Palace rich.

Hee neuer ſerueth gratefully who by violence is ſubiect to another.

The woman that holdeth in her eye moſt crueltie, hath often in her heart moſt diſhoneſtie.

The Captaine that is bloudy-minded and full of reuenge, is either ſlaine by his enemies, or ſold by his Souldiers.

Cauſeleſſe crueltie neuer ſcapes long without reuenge.

With the irefull we muſt not be importunate to craue pardon, but to deſire that vengeance may be deferred.

Tyranny amongſt many other euils, is moſt wretched in this, that his friends dare not counſell him.

Hee that ſhewes himſelfe cruell towards his ſeruants, doth manifeſtly declare, that his will is good to puniſh others alſo, but be wanteth authoritie.

Priuate cruelty doth much hurt, but a Princes anger is an open Warre.

Victorie ſhould not thirſt after bloud, nor the gaine of conqueſt induce a man to cruelty, *Sopho.*

A cruell Prince ouer a rebellious Nation, is a great vertue warring with a world of wickedneſſe.

Nulla nobis cum tyrannis eſt ſocietas, ſed ſumma potius diſtractio, neq; eſt contra naturam ſpoliare eum, cum honeſtum eſt necare.

Of Feare.

Defi. *Feare it is two-fold, good and euill. Good feare is that which is grounded vpon a good diſcourſe of reaſon and iudgement, ſtanding in awe of blame, reproch and diſhonour, more then death or griefe. Euill feare is deſtitute of reaſon, it is that which we call cowardlineſſe and puſillanimitie, alwayes attended on with two perturbations of the ſoule,* Feare *and* Sadneſſe; *It is alſo the defect of the vertue of Fortitude.*

THe feare and reuerence of one God, is more worth then the ſtrength of all men.

No man can be iuſt, without he feare and reuerence the Lord.

Feare dependeth vpon loue, and without loue it is ſoone had in contempt.

If thou be ignorant what ſinne is, or knoweſt not vertue, by the feare and loue of God, thou mayſt quickly vnderſtand

ſtand them both, *Socrat.*

He that feareth God truly, ſerueth him faithfully, loueth him intirely, prayeth vnto him deuoutly, and diſtributeth vnto the poore liberally.

Wicked men wanting the feare of God, are haunted of euill, to their owne ouerthrow and deſtruction, *Boetius.*

It is the propertie of a ſeruant to feare his Maſter with hatred, but a ſonne feareth his Father for loue, *Ambr.*

Neither ſtrength nor bigneſſe, are of any value in a fearefull body.

They that deſire to bee feared, needs muſt they dread them of whom they be feared.

Feare is the companion of a guiltie conſcience.

A Maſter that feareth his ſeruant, is more ſeruile then the ſeruant himſelfe.

It is a deadly feare to liue in a continuall danger of death.

It is meere folly for a man, to feare that which he cannot ſhunne.

It is a naturall thing in all men to leaue their liues with ſorrow, & to take their deaths with feare.

To

To demand how many, and not where the enemies bee, is a signe of cowardly feare.

Feare followeth hope: wherefore if thou wilt not feare, hope not, *Æsculap.*

It many times happens that the parties not willing to ioyne in loue, doe consent and agree together in feare.

It is farre better to feare thy choice, then to rue thy vnhappy chance.

He that feareth euery tempest, is not fit to be a Trauceller.

The Sword dispatcheth quickly, but Feare tormenteth continually.

Feare stādeth at the gates of the eares, and putteth back all perswasions, *Plato.*

The more a man feares, the sooner he shall be hurt.

Too much feare opens the doore to desperation.

Hee that through his crueltie is much feared of other men, walketh in small assurance of his owne life.

The feare of death to a wicked person is of greater force to trouble him, then the stroke it selfe.

A fearfull man neuer thinks so wel of any

any mans opinion as he doth of his own conceit; and yet he will be ready to aske counsell vpon euery trifling cause.

It is a lamentable thing to be old with feare, when a man is but yong in yeares.

It becommeth not a Commander in Armes to be a man of a fearefull d spo-sition, *Olaus.*

The Law of feare was melted in the mold of loue by Christ, *Augusti.*

It is the propertie of a wiseman with a quiet mind patiently to beare all things, neuer dreading more then he need in aduersitie, not fearing things not to bee feared in time of prosperitie; but those things which he hath, hee honestly enioyeth, and those things which hee possesseth not, he doth not greatly couet.

It becommeth a wiseman to be heedfull, but not to be fearfull; for base feare bringeth double danger, *Vigetius.*

It is requisite for all men to know God and to liue in his feare. But such as worship God for feare lest any harme should happen vnto thē, are like them that hate Tyrants in their hearts, and yet study to please them, because they would in quiet keepe that they possesse. *Mul-*

—Multos in ſumma pericula miſit
Venturi timor ipſe mali fortiſſimus ille eſt
Qui promptus metuenda pati, ſi comminus inſent.
Et differre poteſt.—
—Nos maximus omnia cogit.
Quæ poſſunt fieri facta putare timor.

Of Famine.

Defi. *Famine is a vehement hungry deſire of eating, as thirſt is of drinking, which as* Galen *(ſaith in the third Booke of Naturall Faculties) ſtileth & cheaketh the ſtomack with euill and noyſome humours, and diſſolueth and deſtroyeth the ſtrength thereof: it begetteth lothſomneſſe, and filleth all the bodie full of outragious and filthy diſeaſes.*

BArraine Scythia is Famines Countrie, and the place of her abode the ſterrill and fruitleſſe top of Mount Caucaſus.

Famine and dearth doe thus differ; dearth is that, when al thoſe things that belong to the life of man, for example, meate, drinke, apparell, lodging, and other things, are rated at a high price.

Famine is, when all theſe neceſſaries before named, are not to bee got for money, though there be ſtore of money.

God is the efficient cauſe of famine, and ſinnes the impulſiue or forcing cauſes, which the holy Scripture ſetteth downe

downe to be theſe, Atheiſme, Idolatrie, contempt of Gods Word, priuate gaine, periury and oppreſſion, couetouſneſſe, crueltie, pride, drunkenneſſe, and ſurfeiting, and neglect of Tithe-paying.

After famine, commeth the peſtilence.

In the time of famine, Mice, Dogges, Horſes, Aſſes, Chaffe, Pelts, Hides, Sawduſt, haue been vſed for good ſuſtenance, & at the laſt, mans fleſh; yea, that which is not to be ſpoken without trembling, the mothers haue beene conſtrayned (through hunger) to eate their owne children, *Ioſeph.*

When as *Hannibal* beſieged Caſſilinum, a Citie in Italy, in the City, by reaſon of extreme ſcarſity, a Mouſe was ſold for two hundred pieces of money, and yet he that ſold it dyed for hunger, and the buyer liued, *Plinie.*

Fate forbiddeth famine to abide where plenty dwelleth.

Famine is like to the eating and deuouring Vlcer, called *Eſtiomenus*, called of Courtiers (who commonly more then others are ſubiect thereunto) the Woolfe, which vlcerateth the skin, and eateth

eateth the fleſh to the very bones.

Famine is more intolerable then the Peſtilence, or the Sword; therefore when God gaue *Dauid* his choice of theſe three euils, he choſe the Peſtilence, as the eaſieſt to be endured.

Darius, when in flight he had drunke puddle water polluted with dead carkaſſes, he ſaid, that he neuer dranke any thing more pleaſant; the reaſon was, becauſe he alway before vſed to drink ere he was a thirſt, *Curtius*.

Artaxerxes, when as in a certaine flight he had nothing to feed on but dry figges and browne bread, Good God, quoth hee, what pleaſant food haue I neuer taſted on vntill now!

Cibi condimentum eſt fames: potionis ſitis.
Neq; enim cereremq; famemq;
Fata coire ſinunt, Ouid.

Of Ruine.

Def. *Ruine is the ouerthrow or vtter ſubuerſion of all manner of eſtates, making glorious things inglorious, and bringing well ordered ſhapes into a Chaos or old deformitie.*

WHen Law-breakers are reſtored and iudgement cancelled, then euery one knoweth that his ruine

is at hand, without any hope of safetie.

Souldiers get fame by ruine, honour by skars, and prayse by clemencie.

Ouer the greatest beautie hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts are commonly ruined by worst neglects and ill rewardings.

Hee that hath not tasted misfortune, hath tasted no fortune.

He that sees another mans ruine, must feare his owne misery.

He that hath but one eye, must feare to lose it, and hee that hath but one vertue, must dye ere he ruine it.

When the heart is inuironed with oppression, then the eares are shut vp from hearing of good counsell.

The ruines of time are the monuments of mortalitie.

Ruine is the friend to solitarinesse, foe to company, and heire to desperation.

The greatest ruine of the body is nothing to the least ruine of the soule.

Ruin'd hearts liue with teares in their eyes, and dye with mirth in their looks.

Secu-

Securitie puts away ruine, and feare hinders gladneſſe.

He that will be reputed valiant, muſt let neither chance nor grief diſmay him.

The ſtudie of wiſdome, is the readieſt ruine of griefe and vexation.

Many friends aſſwage many misfortunes.

Counſell in trouble, giues ſmall comfort, when helpe is paſt remedie.

It is good for a man in the midſt of proſperitie to feare a ruine, and in the midſt of aduerſitie to hope for better ſucceedings.

Of all creatures, man is the moſt apt to fall, becauſe being weakeſt, he vndertakes the greateſt actions.

Proſperitie is more hurtfull then aduerſitie, in that the one may be more eaſily borne, then the other forgotten.

Omnia ſunt hominum tenui pendentia filo:
Ex ſubito caſu, quæ valuere, ruunt.
Suis & ipſa Roma viribus, Horacius.

Of Fortvne.

Defi. *Fortune is nothing elſe but a fayned deuice of mans ſpirit, and a meere imagination without truth.*

Ex-

EXterior actions are tied to the wings of Fortune, *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may bee made subiect to chance and alteration of life.

To a man whom Fortune doth not fauour, diligence can little auaile, *Marc. Aurel.*

Fortune hath no power ouer discretion, *Solon.*

To him that is fortunate, euery Land is his Country.

There can be no greater checke to the pride of Fortune, then with a resolute courage to passe ouer her crosses without care, S. *T. M.*

Fortune flies, and if she touch pouerty, it is with her heele, rather disdayning their want with a frowne, then enuying their wealth with disparagement.

Fortune is so variable, that shee neuer stayeth her wheele, or euer ceaseth to be turning of the same, *Socra.*

Fortune sheweth her greatnesse, when such as be of small value, are aduanced to the possession of mightie things.

The

The gifts of Fortune are transitorie, tyed to no time, but the gifts of Nature are permanent, and endure alwayes.

Smally aduantageth it, that the mind be generous, and the body warlike, if he that taketh Armes bee vnfortunate, for that one houre of happy fortune is more worth then all the policies of Warre.

Euery man is the workman of his owne Fortune, and fashioneth her according to his manners, *Socrat.*

Fortune is the onely rebellious Handmaid against Vertue, *Plut.*

Fortune did neuer shew her selfe noble, but vnto a mind that was generous and noble.

Fortune is constant in nothing but vnconstancie, *Aurel.*

Fortune is like *Ianus*, double-faced, as well full of smiles to comfort, as of frownes to discourage.

Fortune euer fauours them that are most valiant, and things the more hard, the more haughty, *Cicero.*

The changes of Fortune, and end of life, are alwayes vncertaine, *Pacuuius.*

Fortune in no worldly thing is more vncertaine then in warre, *Olaus.* A

A valiant man neuer loseth his reputation because Fortune faileth him, but because courage dyeth in him.

No man is vnhappy, but hee that esteemes himselfe vnhappy by the base reputation of his courage.

There can be no man more vnhappy, then hee to whom aduersitie neuer happened, *Stobæus*.

To bee humble in the height of Fortune, stayes the deceit of her Wheele in turning.

By the excessiue gaine of wealthy men, Fortune was first made a Goddesse.

Thou shalt sooner find good Fortune than keepe it.

Fortune is vnconstant & will quickly require againe what she hath before bestowed vpon thee, *Thales*.

Fortune is not fully pacified when she hath once reuenged.

That is not thine owne which Fortune hath giuen thee, *Socra*.

Thou prouokest Fortune to anger, when thou sayest thou art happy.

Fortune is to great men deceitfull, to good men vnstable, and to all that is high, vnsure.

A

A happy man ſhall haue more Couſins and Kinſfolkes, then euer he had friends, eyther by his Father or his Mothers ſide, *Thales.*

Whenfortune commeth ſodainly, with ſome preſent delight and pleaſure, it is a token that by her flattering vs, ſhe hath made ready her ſnares to catch vs, *Aur.*

Through idleneſſe, negligence, and too much truſt in Fortune, not onely men, but Cities and Kingdomes, haue beene vtterly loſt and deſtroyed.

Fortune delighteth not ſo much to keepe vnder the vanquiſhed, as to bridle and checke the Victors.

Fortune is as brittle as the Glaſſe, and when ſhe ſhineth, then is ſhe broken in pieces.

In great perils, it is better that men ſubmit themſelues vnto reaſon, then recommend themſelues to Fortune.

Fortune is exceeding ſlippery, & cannot be held of anyman againſt her own wil.

Fortune is neuer more deceitfull, then when ſhe ſeemeth moſt to fauour, *Plot.*

Fortuna multis dat nimis, ſatis nulli.
Nulla tam bona eſt fortuna de qua non poſſis queri.

Of

Of Riches.

Defi. *Riches of the Philoſophers and Poets, are called the goods of Fortune, vnder which are comprehended Plate, Money, Iewels, Lands and Poſſeſſions, in abundance: they are according to their vſe, good or bad, good if they be well vſed, bad if they be abuſed.*

Riches are good, when the partie that poſſeſſeth them, can tell how to vſe them.

Riches rightly vſed, breed delight, pleaſure, profit, and prayſe; but to him that abuſeth them, they procure Enuie, Hatred, Diſhonor and Contempt, *Plaut.*

As the greater we ſee our ſhadow, the neerer wee draw towards night, ſo muſt we feare, leſt the more that we our ſelus abound in wealth, the further off truth, & the light eſtrange themſelues from vs.

A wicked man, is either wicked of himſelfe, or heire of a wicked man, *Ier.*

As pouertie is not meritorious, if it be not borne with patience, no more are riches hurtfull, vnleſſe they be abuſed.

It commonly happeneth, that thoſe men which enioy moſt wealth, are moſt vexed with the greedie deſire of getting more, and mightily moleſted with feare,

leſt

leſt they ſhould loſe what they haue al-
ready gotten, *Auguſt.*

The greateſt riches in the World to a good man, is his ſoule and reaſon, by which he loueth righteouſneſſe, and hateth iniquitie.

There is no man more willing to become ſuretie for another, then hee that is in want.

He hath riches ſufficient, that needeth neither to flatter or borrow, *Solon.*

Rich men without Wiſdom and Learning, are called Sheepe with golden fleeces.

The more that a miſerable man increaſeth in riches, the more hee diminiſheth in friends, and augmenteth the number of his enemies, *Anaxag.*

Rich men haue need of many Leſſons to inſtruct them to doe well, *Philip.*

Rich men through exceſſe, idleneſſe and delicious pleaſures, are more groſſe in conceit then poorer perſons.

Thoſe riches are to be deſpiſed, which are loſt with too much liberalitie, and ruſt with nigardly ſparing.

Where riches are honoured, good men are little regarded.

It worketh great impatience in a rich man, to be ſuddainly decayed, and falne into pouertie.

He hath moſt that coueteth leaſt.

Great abundance of riches, cannot of any man bee both gathered and kept without ſinne, *Eraſmus.*

There be three cauſes that chiefly moue mens mindes to deſire wordly wealth; the one is the loue of riches, eaſe, mirth and pleaſure. Another the deſire of worſhip, honour, and glory. The third is, the doubtfulneſſe and miſtruſt of wicked and faithleſſe men, which are too much carefull for their own liuing here in this World, and thinke all they can get, too little to ſuffice them, *Solon.*

Suffiſance is the ſure hold which keepeth wiſemen from euill workes, *Polion.*

Vpon a couetous minded man, riches are ill beſtowed, for hee is neither the warmer clothed, the better fed, or any thing in ſhew, the more wealthy for the.

If thou know how to vſe money, it wil become thy Hand-maid, if not, it will become thy Maſter, *Dio.*

Small expences often vſed, conſume great ſubſtance in ſhort ſpace.

No man is rich by his birth, for all men are borne naked.

Hee that delights onely in his riches, delights in a dangerous pleasure.

Men should liue exceeding quiet, if these two words (Mine and thine) were taken away, *Anaxag.*

It is better to haue a man without money, then money without a man, *Themi.*

Plato would haue both plentie and pouertie to bee banished his Common-wealth; the one, because it caused pleasure, idlenesse, and ambition, the other, because it maketh abiects, seditions, and men giuen to all filthy lucre.

Siluer commands Peasants, and Gold controules Princes.

Money is the sinewes of Warre, and Keyes to vnlocke hidden secrets.

Plenty begetteth want, for he that hath much, needs much.

O thou vnsatiable hunger of Gold and Siluer, what is it not that thou dost compell the soules of men to buy and sell? *Tully.*

It is against nature, that we should increase our own riches & substance, with the spoyle of other mens wealth. He

He that hordeth vp money, taketh paines for other men.

It is a rare miracle for money to want a Master, *Byas.*

As the touch-stone tryeth Gold, so Gold tryeth the minds of men.

Hee is rich that liues content with his Estate.

Multa loquor: quid vis nummis præsentibus opta.
Et veniet, clausum possidet arca, Iouem.
Difficile est virtutes cum reuereri, qui semper secunda fortuna sit vsus, Cicero.

Of Change.

Defi. Change is generally any alteration, either of times, states, studies, opinions, or any other facultie whatsoeuer.

THe whole World is nothing but a shop of change; for riches wee exchange pouerty, for health sickneſſe, for pleasure sorrow, for honours contempt; briefly, it is nothing else but change, whatsoeuer chanceth vnto vs.

There is no change more certaine, then the change of life to death, *Crates.*

There is no better change, then for a man that hath beene lewd, to become honest and for a woman that hath been as lacinious as *Lais*, to wax as repentant as *Magdalen.*

The vnstayed and wandring minded man, is neuer wise.

Who changeth Peace for Warre, hath all miseries layd open to his eyes, his Goods spoyled, his Children slaine, his Wife rauished, his Cateell driuen away; briefly, himself made most miserable to behold his vnhappinesse.

Change doth euert the good, and erect the bad, preferre the faithlesse, and confound desert.

Change seldome brings better chance, but very often worse,

The day by course changeth to night, the night likewise changeth to day; the Summer to Winter, Youth to Age, and Prosperitie to aduersitie.

Nothing is lighter then the changeth time, nor any thing more certaine.

Nature by change produced her increase.

Hee that by the chance of Fortune mounteth higher then hee should, must arme himselfe with patience, to descend lower then he would.

Change in all matters, except they be mischieuous, is most dangerous; *Zenoph*

Chang

Change of Honour is Enuies marke.

He is no where, that is euery where.

The Plant neuer prospereth, which is often remooued, *Seneca*.

Change and inconstancie, spring from the lightnesse of the mind, *Greg*.

What was done, is done againe, all things doe change, yet vnder the Cope of Heauen there is no new thing, *Syrac*.

Euerie thing holds the name of the place whence it commeth, yet all things feele change howsoeuer it commeth.

As there is nothing more certaine then the change of life, so there is nothing more vncertaine then the time when it will chance.

Good things quickly passe away, and worse succeed, *Seneca*.

The purest thing that is, may be chaned betwixt euening and morning.

What by destiny is decreed, man cannot change or preuent,

The change of opinions, breedes the change of States; and continuall alterations set forward subuersions.

Cum fortuna manet, vultum seruatis amici;
Cum cecidit, turpi vertitur ora fuga,

Clariſſimæ olim vrbes nunc nihil ſunt, quæ nunc maxime ſuperbiunt, eandem aliquando fortunam experientur, Demoſt.

Of Povertie

Defi. *Pouertie is a tribulation, or want of ſuch neceſſary things as belong to our liues & eſtates through which wee are brought to miſ-hap and miſery.*

AS Kings haue honour to countenance their actions, ſo poore men haue honeſty to direct their liues.

Pouerty is as glad to creep to credit as dignity; and the humble thoughts that ſmoke from a poore mans Cottage, are oft as ſweet a Sacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater Pouertie vnto a man, then to want Wiſedome, whereby hee ſhould know how to gouerne himſelfe, *Plato*.

There is no fault in Pouerty; but the minds that ſo thinke it, are faultie.

Pouertie is a branch of Temperance and Penurie a compendious obſeruation of the Lawes, *Stobæus*.

If thou wilt liue after nature, thou ſhalt neuer be poore, if after thine owne opinion, thou ſhalt neuer bee rich.

Pouertie is the Mother of Health.

Pouertie is the Mistris of Philosophy.

The miserable lack of the poore man, and the superfluous substance of the rich man, mooueth much discord among the people.

A noble minde refuseth no danger, if once he perceiue himselfe assaulted with Pouertie.

Pouertie causeth good mens children to be vertuous so that they attayne to that by Vertue, which others come vnto by riches.

Riches are painfull to Fooles, and Pouertie pleasant to the wise.

He neuer accounteth of Prosperity that hath not before been pinched with poerty.

He is not poore that hath little, but he that desireth much, *Byas.*

To liue poorly and honestly, is better then to liue richly and wickedly.

Pouertie is the father of innumerable infirmities.

Aduersity is the triall of the mind, and mis-hap the ballance of the thought.

Pouertie is the Mother of Ruine.

Neceſſitie is a ſore penance, and extremitie is as hard to beare as death.

Need teacheth things vnlawfull, *Sene.*

Pouertie, Want, Extremitie, and Misfortune, are all eaſie to be borne, if they be tempred with content, *Thales.*

To write to our better, is of neceſſitie; to write to our equall, is of will; to write to our inferiour, is of pure vertue.

The rich doth reuenge himſelfe with Armes, the poore with Teares, *Gueua.*

It is ſome comfort in miſery, to know the worſt of our miſ-haps, *S.P.S.*

In aduerſitie rich men ſhould giue remedie, and wiſe men minister comfort by good counſell.

It is a thing very common vnto a man afflicted, to ſeeke the companie of another in like trouble.

There is no man in ſo wretched condition, but he hopeth to grow better, neither is there any man ſo ſet aloft, but hee may doubt a ſuddaine fall, *Iſocra.*

Hee ought not to bee diſmayed, that from a high Eſtate is deſcended to a low Degree, neither ought hee to glorie or grow proud, that from a baſe Eſtate is aduanced to Promotion.

As riches is the mother of pleasure and delight, so pouertie is the nurse of sorrow and calamitie.

Want is the enemie to desire.

In al estates a mean must be obserued, to liue warily, increaseth treasure, but to liue wastfully, causeth pouertie, *Protog.*

Pouerty is no hindrance to wisdome.

Poore men are like little shrubs, that by their baseneſſe escape many blasts, when high and tall Cedars are shaken.

Where poore intreat and cannot obtaine, there rich men command, and will be obeyed, *Seuer.*

Mishap is the true touch stone of friendship, and aduersitie the triall of friends.

Happy is that mishap where we passe into greater perfection.

Pouertie that contenteth is great riches.

Care not for pouertie, sith no man liueth so basely as he was borne, *Salust.*

It is giuen onely to a wise man to bee content in pouerty.

Suffer that with patience which thou canst not auoid, and be not displeased at thy poore estate.

The beggers crutch ſerueth him both to leaue vpon, and to fight withall.

Patiently ſhould that be borne, which no ſtrength can ouercome, nor counſell auoid; whether it be pouertie to pinch the body, or aduerſitie to croſſe the mind.

Pouertie poſſeſſed in ſafetie, is better then great riches enioyed with much feare.

When a man is plagued with pouerty & ſickeneſſe, both ioined together, without any ſuccour or eaſement, then riſeth in him an intolerable griefe, a fire not able to be quenched, a ſorrow without remedie, and a tempeſt full of wracks.

Pouertie is a vertue of it ſelfe, *Diog.*

Hee liueth in moſt wretched eſtate of beggery, that is not indued with any good qualitie,

Si ad naturam vinas, nunquam eris pauper: ſi ad opinionem, nunquam eris diues: exiguum naturae ſiderat, opinio immenſum, Seneca.

O vitæ tuta facultas.
Pauperes anguſtiq; lares, O numera nondum
Intellecta Deum.

Of Banishment.

Deſ. *Baniſhment is a putting away, or driuing o*

of any man, either from the place where hee ought and should inhabit, or from thence where hee tooke delight, and desired to dwell.

FOr sin was mā thrust into the world, therefore his life in it is banishment.

No banishmēt is sweet, but the banishment of a righteous soule frō the prison of a world-wearied body, *Stobæus.*

Banishment is there, where is no place for vertue, *Cicero.*

The banished man without a house to dwell in, is like a coarse without a graue to rest in.

It is better for a man to bee banished his countrie with wise men, then to liue there still amongst fooles.

He that denieth himselfe to his Country, is in banishment already.

Wheresoeuer a man liues well, there is his country, *Cicero.*

A chaste eye exileth licentious looks.

Good fortune attends not euery great estat, nor euil chāce euery exiled person.

To stuffe thy coffers with coyne, it to commit thine honor to exile, *Mar. Aur.*

True happinesse is neuer had till after death, nor exile welcome, but in death.

It

It is a needleſſe queſtion to aske a ſicke man, if he bee willing to haue his health, or an Exile, if he would be called from baniſhment.

Death and baniſhment come ſoone enough, if ſlow enough.

There is more ſorrow in loſing a mans owne Countrie, then in conquering a world of other nations, *Themiſt.*

Sweet is reſt after long pilgrimage, and great is the comfort that a baniſhed man takes, at tidings of his repealement.

It is the nature of man to loue thoſe things deareſt, which are baniſht fartheſt from him.

Hee that in the morning is proud of his poſſeſſions, may happen ere night to be baniſhed from his pleaſures.

Beauty and youth once baniſhed, are neuer repealed.

The comfort of fugitiues is, that there be many fugitiues.

Care followeth a fugitiue perſon, euen as a ſhadow followes the body.

Exilium terribile eſt iis, quibus quaſi conſcriptus eſt habitandi locus, non iis qui omnem orbem terrarum vnam vrbem eſſe dicunt, Cicero.

Priuari patria magnum malum eſt, ſed maius re quam ſermone.

Of

Of Absence and Presence.

Defi. *Absence is the departing or losse of a friend, or any other obiect wherein wee take delight; & presence is the continuall company of the partie with whom we desire to be most conuersant.*

ABsence in loue, makes true loue more firme and constant, *Niphus.*

Wee neuer know how profitable the presence of a friend is, vntil we haue felt the want of his absence for a time.

The absence of friends is the presence of griefes, *Bias.*

As contraries are knowne by contraries, so the delight of presence is knowne by the hell of absence.

Man separate from money, is like a soule separated from a bodie.

The griefe of vnwished absence, is worse then the wound of a stubborne launce.

A tedious presence decaies loue, and a long absence forgets true familiaritie.

Absence puts off happinesse, and time alters resolutions.

When thought absents it selfe from truth, the soule presents her selfe to sin, *Demost.*

The

The euils got by abſence, wiſedome recureth.

Take heede of ſpeaking ill of the abſent.

The ſolitarie-man is either a God or a beaſt.

Life and faith once abſented, neuer returne.

The faireſt preſence is but a dunghill, couered ouer with white and purple.

Infamie is neuer abſent from arogancy, *Diogenes.*

Men gaine their deſires by trauell, ſuſtaine them by thought, and are abſent from them by annoyance, *Ariſtip.*

The preſence of one day blameth the abſence of another, but the laſt ſhal giue iudgement of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſſions.

Non una eademq; moleſtia eſt rerum præſentium & abſentium, Eurip.

Diſtantia loci non ſeparat amicitiam, ſed operationem.

Of Acts.

Defi. *Acts are the monumentall deedes of our liues and our actions are the enſignes, by which are knowne the perfectneſſe of our good or euill liuing.*

All

ALl the praiſe of inward vertue, conſiſteth in outward action, *Cic.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A ſilent deed is better then an vnprofitable word.

Neither can good words colour a bad action, nor bad words depraue from a good action.

Shape beautifies an Image, and good actions commend a man.

Actions are by ſo much more manifeſt then words, by how much the eyes are ſurer witneſſes then the eares.

It is an argument of too much weakeneſſe, to remember what ſhould haue beene done.

In action a man doth not onely benefit himſelfe, but profit others. S.P.S.

God would neuer haue deliuered a ſoule into the body, which hath armes and legs (onely inſtruments of action) but becauſe it was intented the mind ſhould imploy them.

There

There must not onely be in a mans mind of charitie, but also distributing hands, *Ambr.*

Action is the matter of vertue and honor.

By the actions of a good man, we adiudge alwayes the excellẽcies of his life.

An imperfect man by one perfect good action, gaines a liberall name of goodnesse.

Speech is one of the greatest actions, which makes manifest the prudent vertue of the soule.

All new actions seeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend, *Ouid.*

Presumptuous boldnesse, is a base action in the eyes of thy betters.

So loue as thou maist hate, so hate as thou mayst loue, and both without challenge,

The end of euery thing is the tryall of the action.

Conscientia bene actæ vitæ, multorumque benefactorum recordatio iucundissima est.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Praise.

Defi. *Praise is an exalting, or lifting vp to honour, either the good parts we behold in others, or those excellencies with which our eyes (tickled by delight) are enamoured.*

THere bee many that in words are ready to praise that which is good, and few that in works are willing to follow the same.

It is better to be prayſed for true ſpeaking, then to be honoured for flattering and lying.

For a man to prayſe too much his owne writing, is nothing elſe but to giue men occaſion to ſpeake euill both of him and his works.

As it is ſeemely for a Philoſopher, and a wealthy man to praiſe the profits of peace; euen ſo in his mouth it is vncomely to prate of the perils of warre.

Perfit praiſe and felicitie conſiſteth in a contented life, and a happy death, *Solon.*

Praiſe beſtowed on an vnworthy perſon, is a manifeſt ſigne of flatterie.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing

Nothing deserueth commendation, vnlesse it be vertuous.

Praise encourageth the spirit to do great and mighty things, and nourisheth true vertue, where it is begunne.

Commendations make the labor light, the wit studious, and the hope rich.

Three things are commendable in a Scholler, silence in his tongue, diligence in reading, ciuilitie in his behauiour.

He which often praiseth one, abuseth himselfe, confirmeth an error, and proueth in the end a lier; and hee which is praised, becommeth a great deale more vaine, *August.*

Praise is the hire of vertue, *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserued most by this answer; I had rather, said he, deliuer one Romane from the hands of an enemy, then enioy all the riches of mine aduersaries.

Pompey being growne to the height of his fortune, and exalted by many praises and victories, was then pretily checkt at his departing out of Athens; *Quantum hominem te esse nosti, eatenus es Deus.*

He

Hee that praiſeth a man openly, will not ſticke to flatter him ſecretly, *Dioge.*

To doe good to the poore, is a double praiſe, becauſe a double ſacrifice, one to God, another to man.

Moſt praiſe-worthy, is the good nurture that can amend a bad nature.

Vertues beget praiſe, and praiſe begets honor and authoritie.

Nothing is more vncertaine then praiſe, for what one day giues vs, another day takes away from vs.

It is greater praiſe to helpe the helpeleſſe, then to maintaine the needleſſe.

In doing that we ought, deſerues no praiſe, becauſe it is duty, *Auguſt.*

If another man praiſe thee, yet remember thou to be thine owne iudge.

All things that are good, haue euer the preeminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue, *Seneca.*

To be praiſed of euill men, is as euill, as to be praiſed for euill doing.

Neuer praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The

The praise of our ancestors, is a light to their posteritie, *Salust.*

When they offered to *Tytus* a crowne of gold, together with great praises for taking *Ierusalē*, he said, that he himselfe was not the author thereof, but God.

Neuer challenge vnto thy selfe the praise of another mans inuentions, *Mar. Aurel.*

He that praiseth any man because hee is a Gentleman, praiseth his Parents also.

As they which vnwillingly seeme to haue but little themselues, so they which praise other men slenderly, seeme desirous to be praised themselues, *Iustin.*

It is a point of flatterie to praise a man to his face.

Be neither too hasty to praise, nor too forward to discommend any, *Anaxag.*

There is no day so cleare, but it hath some cloud, nor any praise so compleate, but it is subiect to the scandall of the enuious.

Si laus alicere nos ad rectè faciendum non potest, nec metus quidem à fœdissimis factis potest auocare Cicero.

Laus vbi noua oritur, etiam vetus admittitur.

Of

Of Aide.

Defi. Aide generally is any relieſe or ſuccor, chiefly in our extremities; and is the greateſt vpholder of abilitie when it is moſt weake and deſperate.

SOrrow is ſo hard of beliefe, that it refuſeth all aide, imagining truth to be dreames, and dreames to be truth.

Fatall is the aide that brings vs to the aſcent of a Crowne, from whence men come not downe, but fall downe.

The ouer-ſpreading pompe of aide or might, doth darken weakeneſſe, and debaſe his violence, *Archim.*

Sorrow makes ſilence, her beſt aide, and her beſt Orator.

Reuerent order will not aide iniquitie, or peruert right.

Offences vrged in publique, are made worſe, and expell aide.

The ſhew of iniuſtice, aides and aggrauates deſpight, *Hermes.*

The multitude which looke not into cauſes, reſt ſatisfied, with any thing which is aided by the lawes.

Feare caſteth too deep, and is euer too wiſe, if it be not aided by ſome reſolution.

One

One man is borne to helpe another, as farre as abilitie will ſerue.

To helpe the weake is charitie, and to aide the mightie, preſumption, *Greg.*

A doubtfull minded man, cannot endure to be aided by any vſuall meanes.

The aid of the Spirit is faith, by which a man is deliuered from a ſecond death.

The grace and Law of the Spirit, furniſhed with the aide of God, iuſtifieth the wicked, reconcileth the ſinfull, and giueth life to the dead.

Wiſedome and learning, are the two chiefe aides to vertue and good conditions,

Law is the Queene of immortalitie and aide the Lord, which reſtores the oppreſſed.

Wiſe men are not ayded by the Lawes of men, but the rules of vertue, *Solon.*

Euill aide, and inconſtant loue, is like the ſhadow of a cloud, which vaniſheth as ſoone as it is ſeene.

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The aide of a friend in Law, is like an end to the Law.

He is rash-witted, that presumeth too much vpon his owne power.

God giueth his wrath by weight, and mercy without measure, *Erasmus.*

To trie the aide of friends, is to proue the hope of fortunes.

He is a monstrous foole, that will presume to flie with the aide of waxen wings.

Homo homini, quicunq; sit, ob eam ipsam causam, quòd homo sit, consulere debet.

Nihil habet alicuius fortuna melius, quàm vt possit: nec natura, quàm vt vellit seruare plurimum, Cicero.

Of Meane.

Defi. *Meane is the mediocritie and best part of an action, and must be vsed in all things: it containeth the full effect of prudence touching gouernement, and tranquillity concerning the soule.*

THe difference of good & bad, consisteth in mediocritie, or a meane in all things.

Curiosity and extremity, banished man from the first modesty of his nature.

Nothing too much, nothing too little, preserueth a meane in all things.

The meane estate is the best estate, indifferent equality, is safest superiority,

Plo. He

He that ſtarueth for drinke by a fountaine ſide, hath no meane in his miſerie.

The meane loue is the ſureſt loue, to loue extremely, procureth either death or danger.

Of two euils, the leaſt is to be choſen, for that is the meane to well chooſing.

The more men are threatned, the greater meanes they ſeeke for their ſafetie.

Firſt to become a Seruant, is the beſt meane to be a Maſter, *Diogenes.*

As ſtormes wither flowers, ſo pride confounds meane callings.

All men muſt till and ſow before they can reape, and the meaner man, the more painefull in his labour.

The ſmalleſt haire hath his ſhaddow, and the meaneſt eſtate his riſing and downe-falling.

Fire is neuer without ſmoake, nor extremitie without croſſes.

Mountaines hauing too much heate of the Sun, are burnt; Valleyes hauing too little heat thereof, are barraine, but ſuch places as hold a meane, are moſt fruitfull.

Of all the parts in muſicke, the meane is the ſweeteſt.

H

He that keepeth a meane in his Dyet ſhall neuer ſurfet.

The increaſing of paſſion, multiplyeth complaints.

Extremity harbours where meane is not kept.

Cruell men haue cruell deaths, where temperate perſons out-liue Nature.

Meane thoughts excell ambitious deedes.

Wiſe-men temper their actions to the time, and hold a meane in all matters.

The faireſt Flowre may wither, and the higheſt hopes decline by misfortune.

The mean Cottage of a Swain, ſtands in more ſafetie then the palace of a Prince.

Standing water is worſe then the running Riuer, and idle ambition more dangerous then meane induſtry.

The Mouſe which hath but one hole, is eaſily taken, and hee that hath but one meanes to reſiſt harme, is quickly ouerthrowne.

Where there is no Meane, there is no Order, and where proportion is not kept, there is ſpeedy Confuſion.

Ere miſchiefe come, the meanes to preuent it ought to be prouided.

Eſt modus in rebus, ſunt certi denique fines,
Quos vltra citraque nequit conſiſtere rectum.
Suus cuique modus eſt, tamen magis offendit minium quàm parum.

Of Labovr.

Defi. *Labour is (or ought to bee) the honeſt creation of the mind, and that induſtrious worke maſter, which buildeth our knowledges, and makes them abſolute by exerciſe of good Letters, and continuall trauell in the Sciences.*

IT is not freedome to liue licentiouſly, neyther is it libertie to liue without labour.

Labour is a mortall enemie to loue, and a deadly foe to fancie.

Great labours require ſometimes to be eaſed with honeſt paſtimes.

That which is done ſlowly, is neuer done willingly.

Take good aduiſement ere thou beginne, but the thing once determined diſpatch with all diligence.

Labour is a burthen that man vndergoeth with pleaſure, *Cicero.*

A man that doth all hee can doe, doth what he ſhould doe.

By diligent and labourious examination of things past, we may easily foresee things to come.

Hee that endureth labour, shall taste the fruit of his trauell, *Aginip.*

As nothing mounteth swifter then fire, so nothing atchieueth sooner then labor.

Hee that endeuoureth, attayneth, hee that neglecteth, repenteth.

All errours by labour are cured, huge Mountaines leuelled, and weake wits refined.

The hope of a good reward is a great incouragement to Labour.

Immoderate Labours, doe weaken the body, but a temperate kind of exercise, conserueth the same in health.

As the sweetest Rose groweth vpon the sharpest prickles, so the hardest Labours bring forth the sweetest profits.

As brightenesse is to rustinesse, so Labour excelleth idlenesse, *Thales.*

No worthy act can bee accomplished without paine and diligence.

No profit is denyed to the painefull person.

By vse & labor, a man may be brought to a new nature, *Demost.*

Labour in youth, waxeth ſtrong with hope of reſt in age.

Diligence is the Miſtris of Learning, without which nothing can eyther bee ſpoken or done, in this life with commendation, and without which it is altogether impoſſible to prooue learned, much leſſe excellent in any Science.

Docilitie gotten by induſtrie, though it be hard in conceiuing, yet once obtained, it is ſeldome forgotten.

Too much diligence breedeth ſuſpition.

The God which is immortall, doth as it were, ſell all things vnto vs for our labour and trauell, *Cicero.*

Without care and diligence, no Eſtate can proſper.

Thoſe Studies which ſeeme hard, and troubleſome in youthfull yeeres, are made right pleaſant reſts in old age.

There is nothing ſo hard, but diligence and labor may make it ſeeme eaſie, *Virg.*

Nothing cauſeth a man more diligently to doe his dutie, then to thinke what hee would require of him that is his Seruant.

A

As to euery ſtudious man diligence is a Mother, ſo negligence is a Stepdame to all Learning, *Boetius*.

There is nothing that ſooner maketh a Horſe fat, then the watchfull eye of his maſter, nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the ſame.

By Danger, Dread, and doubtfulneſſe Diligence is greatly hindered.

Qui ſtudet optatam curſu contingere metam.
Multa tulit; fecitq; puer ſudauit & alſit.
Si quid fecerit honeſtum cum labore, labor abit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet voluptas abit, Cicero.

Of Gladnesse.

Def. Gladneſſe or pleaſure, is properly called that delight, which moueth & tickleth our ſenſes: which quickly ſlideth and ſlippeth away, and for the moſt part leaueth behind it occaſions, rather of Repentance, then of calling it againe to remembrance.

OVr pleaſures are inductions to our griefes.

Oft hath a Tragicke entrance happy end.

Gladneſſe with griefe, continually is mixt.

Sorrow forgoing, gladneſſe graceth it.

There is nothing more to bee reioy-

eed at, then a good and quiet conſcience which at the latter Day ſhall bee a witneſſe to iuſtifie, and not to condemne vs

The gladneſſe of the heart addeth length to our life, but ſorrow of life haſtens death.

Bee glad of that day, wherein thy tongue hath not miſ-ſayd, and thy heart hath repented thy ſinnes.

Diſordinate laughter cauſeth death, and violent pleaſures mighty dangers.

All men are glad to ſee their riches increaſe, but few men are diligent to amplifie their Vertues, *Crates.*

All wordly gladneſſe rideth vpon the wings of Time, and but in Heauen, no perfect ioy is found.

Be not glad of thine enemies fall, for hee that ſitteth ſureſt, may bee ouerthrowne.

It is better to enter the Houſe of mourning, then the habitation of gladneſſe *Orig.*

Sith ioyes are ſhort, take gladneſſe when it comes, for ſorrowes head-lo follow one another.

Pleaſures whiles they flatter a m they ſting him to death.

A

After the delectation and pleasures of the body, followeth the destruction of the flesh, *Mar. Aur.*

Pleasures vnbrideled, carry a man head-long into all licentious liuing.

Pleasures bring losse and damage to the party, that too much delighteth in them, they ingender in his mind sorrow, forgetfulnes of wisdome, and insolency.

The sweet and simple breach of heauenly gladnesse, is the easier to bee altered, because it hath not passed thorow worldly wickednes, nor feelingly found the euils which euill carryeth with it.

He that is giuen to pleasure, iudgeth all things, not according to reason, but according to sense.

Gladnesse is the Booke of all euills, quenching the light of the soule, hindering good counsell, and turning men aside from the way of Vertue.

Pleasure is so much more odious, by how much more she hideth her venome vnder the garment of good liking.

Pleasure is a certaine exultation, or an exceeding reioycing, sprung of the events of things desired.

Pleasure amongst Vertues, is like a Harlot amongst honest women, for by her flattery she destroyes man, *Cicero.*

Pleasure is of two sorts, one is said of honest and good things, the other of dishonest. In respect of honest things, it is called *Voluntas*, in respect of dishonest, it is called *Voluptas.*

The companion of pleasures is paine.

A wise-man ought not to bee puffed vp with pleasure, for it is the food of filthinesse, it killeth the bodie, weakeneth the iudgement, and taketh away our vnderstanding, *Aristotle.*

He is not worthy the name of a man, that spendeth a whole day in pleasure.

Qui minus deliciarum nouit in vita, minus timet mortem.

Gaudia principium nostri sunt sæpe doloris.
Gaudia non remanent, sed fugitiua volant.

Of Libertie.

Def. *Libertie is that fredome and happinesse, which bringeth the soule to his contentment and satisfaction, after the troublous pilgrimages, trauels and bondages of this world. Or otherwise to liue as a man list.*

THrough too much Libertie, all things run to ruine and confusion. Libertie in the minde, is a signe of

goodneſſe: in the tongue, of fooliſhneſſe; in the hands, of theft; in our life, want of grace.

Nothing corrupteth more then Liberty, for it maketh the Sonne deſpiſe his Father, the Seruant his Maſter, and the Citizen his Magiſtrate.

Hee is to bee counted free, that ſerues no looſneſſe or infirmitie.

No man truely liueth at libertie, but he that liueth vertuouſly.

The wiſe-man that hath the reine of his owne wit, reſtrayned in the hands of his diſcretion, is onely free.

There is a naturall diſcord betweene Tyrannie and Libertie, *Demoſt.*

Hee onioyeth the ſweeteſt Libertie, that hath a quiet Conſcience, *Greg.*

Vertue onely yeeldeth men Libertie; ſinne yeeldeth ſhame and ſeruitude.

If the Libertie of the Commons bee not reſtrayned, the Common-wealth will be deſtroyed.

A mans mind may be at perfit Liberty, though his body be fettered with irons.

Life loſt for Liberty, is a loſſe full of Pietie.

It is better to dye a miserable life be-
ing at Liberty, then to liue a magnifi-
cent slaue in continuall Bondage.

Too much Liberty is a little Bondage,
and too great Bondage hastens speedie
Liberty.

A constrayned wil seeketh euer oppor-
tunity, to slip his head out of the coller.

No man liues happily, if hee want the
freedome of Libertie.

Death ought to be preferred, before
seruile Slauery and Bondage.

It is a hard thing to moderate a man
much giuen to Libertie, or to put a bri-
dle to wanton affections.

He that hath Liberty to do more then
is necessarie, will oftentimes doe more
then is tending to honestly.

Where Libertie is giuen to offend, sin
is so sweet to the flesh, that there is no
difference betweene men and beasts, but
that men doe exceed beasts in beastli-
nesse, *Hermes*.

Hee is to bee thought free, that is not
Bond-slaue to iniquitie.

Ille mihi non videtur liber, cui mulier imperat, aut
lex imponit, præscribit, iubet, vetat quod videtur

quinihil imperati negare potest, nihil recusare audet Si poscit, dandum est: si vocat, veniendum: si eliciat, abeundum: si minetur, extimescendum.

Non potest parua constare libertas, hanc si magno estimas, omnia paruo estimanda sunt.

Of Seruing.

Defi. *Seruing or Seruitude is a certaine slauish bond of constraint, by which eyther for commoditie or loue men bind themselues to the will of others, making themselues subiect to controlement.*

TO serue or obey well, is a great vertue, and proceedeth of Nature, which being good, is holpen by Education.

It is as necessary for him that serueth, as for him that commandeth, to bee honestly minded.

Seruants must bee obedient to their Masters, whether they bee courteous or froward, *Plato.*

Nature, and the Lawes which preserue Nature, bind men that will be Seruants, to strict obedience.

The Seruants of Wisedome, are the Righteous of the Church, and their Offspring is Obedience.

Seruants ought with patience to beare the corrections of their Master, *Chilo.*

A crafty Seruant ruleth his Maſter.

The bondage of a wiſeman is liberty, *Auguſt.*

The Seruant that dutifully honoureth his Maſter, ſhall in time to come, finde loue and obedience in his owne houſe-hold.

The onely fruit of ſeruice, is loue and reward, and the pleaſure thereof, humility and obedience.

The firſt duty in a ſeruant, is willingneſſe to learne whatſoeuer is neceſſarie; the ſecond, faithfulneſſe, in performing truely whatſoeuer belongeth to his dutie; the third, carefulneſſe, in ſeeking all honeſt meanes to profit his Maſter; the fourth, ſilence in tongue, in not replying againſt his Maſters ſpeeches.

There ought to bee in a Seruant double ſilence, the one, in not replying, or contradicting; the other, in not reueeling abroad what his Maſter doth at home.

Seruants ought not to obey with eye-ſeruice onely, but alſo with ſingleneſſe of heart.

It is a moſt commendable Vertue in a

a Seruant, to know how to obey well.

A ſeruant once made malapert, and ſawcie, will alwaies after kicke at his dutie, & ſcorne the controlement of his Maſter, *Ana.*

Looke what kind of ſeruice a Seruant doth vnto his Maſter, the like ſhall ſurely bee requited when hee keepeth Seruants himſelfe.

Honeſt and gentle Maſters, haue commonly proud and ſtubborne Seruants, whereas a Maſter ſturdie and fierce, is able with a little winke, to commaund more dutie, then the other ſhall with many words, *Anrel.*

Princes muſt be ſerued both with life and goods, and that is perſonall ſeruice of euery naturall Subiect.

All men muſt be ſubiect to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publike profit, except it bee in ſuch things as are contrarie to the Lawes of God.

Seruing iuſtly is a ſeale of Obedience, and a teſtimonie of an vpright Conſcience, *Chri.*

Ty

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the Seruant to offer violence to his Maſter, but moſt damnable for a Subiect to touch the Lords Anoynted.

Nihil eſt fœdius ſeruitute: ad decus & libertatem nati ſumus, Cicero.

Si miſerum eſt ſeruire, multo miſerius eſt ſeruire ijs quod non poſſis effugere.

Of Obedience.

Defi. *Obedience is the end whereunto Vertue tendeth, namely, when in all our actions wee obſerue honeſty and comelineſſe: it is that which bindeth the ſoule, when fully and willingly, without force or conſtraint, we giue to euery one that which belongeth vnto him: honour to whom honour, reuerence to whom reuerence, tribute to whom tribute, and ſuccour to whom ſuccour belongeth.*

Obedience ſheweth our Nature, Rebellion our corrupt Nature.

The Common-weale is alwayes happy, where the Subiects are obedient, and the Magiſtrates merciſull.

Wicked men obey for feare, but the good obey for loue, *Ariſtotle.*

Seruants in word and deed, owe dutifull Obedience vnto their bodily Maſters.

Where

Where reason ruleth, appetite obeyeth.

Nothing thriueth by strife and contention, but all things flouriſh through Loue and Obedience.

Diſobedience proceedeth from negligence, for he that gouerneth well, ſhall be obeyed well, but hee that giueth to his Seruants to much liberty, ſhall bee ſure to haue too much loſſe, *Theopompus.*

They commonly proue the beſt Maſters, that haue beene the moſt obedient Seruants.

The obedience of the Law, is the maintenance of the Law.

Treaſon hath not place, where Obedience holdes Principality, *Plato.*

Whoſoeuer obeyeth his Superiour, inſtructeth his inferiour, *Cicero.*

It is a certaine and infallible obſeruation, that the Sonne who hath irreuerently and diſobediently honoured his Father, is in his old age, plagued by his owne poſterity, *Aurel.*

The humble and obedient gaine honour, but the ſtubborne and obſtinate, reproſe.

The more obedient a man is, the more fauour he purchaſeth.

The

The blessednesse of a Commonwealth, is the obedience of Citizens, *Stobæus.*

Onely Obedience enioyeth the merit of Faith, *Bernard.*

Obedience is the badge of Deuotion, the seale of Contemplation, the safegard of the Penitent, and the Schoole of the Ignorant.

To obey the Law, is to fulfill the law.

The will obedient to reason, neuer strayeth: but where men break all bonds of duty, there follow all sorts of plagues and punishments, *Iustinian.*

Obedience is a vertue due to God and Man; to God, as our Creator; to Man, as our Superiour, *Bernard.*

Where reason ruleth, appetite obeyeth.

That Country is well kept, where the Prince knoweth rightly how to gouern, and the people how to obey.

The King himself is Supreme head of all other Authority, and obeyeth no man but Law onely.

If thou vanquish thy Parents with sufferance, thou shalt surely be blest for such Obedience.

He obeyeth infinites, that is a Bond-slaue to his owne lusts, *Crates.*

Q

Qui bene ducit, effecit vt recte eum ij quos ducit sequuntur.

Flectitur obsequio curuatus ab arbore ramus.

Franges, si vires experiare tuas.

Of Opinion.

Defi. *Opinion is a rule of the mind, containing our woe or pleasure, it is borne of wind, nurst with vnrest, and brought vp onely with imagination.*

OPinion maks men arme themselues one against another.

Opinion is one of the greatest pillars, which vpholds Common-wealths, and the greatest mischiefe to ouerthrow them, *Pon.*

Opinion proceeding from a firme discours of reason, purged from vanitie, is perfit iudgement.

Whatsoeuer opinion perswades vs to perfit, being once approued, becomes most deceitfull.

Opinion neuer iudgeth rightly of any thing as it is indeed, but onely as it seemeth to be.

Opinion liuing in hope, pines in present, and lacketh what euer it hath.

Opinion is the torment of the minde, and the destruction of the bodie, vainly promising the rest which could neuer be enioyed.

Opinion

Opinion drawes on the ambitious, with a vaine conceit of immortality, making possible impossibility.

The variety of opinions among the learned, begets both doubtfulleſſe and feare in the ignorant, *Theophe.*

The opinions of Iudges haue heapt ſutes one vpon another, and made them immortall.

Opinion leaues mens actions open to the ſlanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly, is Maieſty and integrity of ancient iuſtice loſt, *Crete.*

All ſedition ſprings from opinion, and all ſedition is euill, how honeſt ſoeuer the ground be pretended.

Opinion is the originall of diſobedience, and diſobedience is the beginning of fury.

The ground of the Romane ciuill warres, was the diuerſity of opinions, betwixt the Nobility and the Senate.

The ſtrength of falſe opinion is of ſuch force, that he ouerthroweth the loue betwixt Man and wife, betwixt Father & Childe, betwixt friend and friend, and

betwixt

betwixt Master and Seruant, *Demost.*

To know the causes of false opinions, is the only meane to break the strength, and roote out the force of false opinion.

Profit, honour, losse and dishonour, are foure causes of disioyned opinions.

Great opinions alter not at one instant, but leaue the strength by degrees, by little & little, except they be violent.

Dissimilitude being a diuersity of opinions in Religion, is cause of ciuill war.

The diuersity of opinions in Subiects, is very dangerous to Estates and Soueraignes, *Phocion.*

It is impossible for any head, to maintain an opinion contrary to the mẽbers.

Amongst men that are honest and vpright in life, & liue contented with their calling, there neuer hapneth diuersitie of opinions, nor ciuill warres of Religion.

Grauior & validior est decem virorum sententia, quàm totius multitudinis imperitia, Cicero.

Vereor de viris doctis iudicare, ne quorum opinionem improbo, illos videor improbasse.

Of Credvlitie.

Def. *Credulity is a certaine ground and vnfained trust, which wee repose in the obiect propounded to our imagination, it is also the destruction of doubt,*

and

and an animater of vs to those actions which get credit to be honest.

SO many men, so many mindes, and so many mindes, so many beliefes.

Credit is a constant trust in such things as are spoken, or couenanted.

Credit is a figure of faith, or that which faith it selfe is, and is breathed by the Spirit of God into the godly, *Beza.*

Credit or faith consisteth aboue all things, in prayer and meditation.

True beliefe breedeth constancie in prosperitie, and patience in time of affliction.

A good life cannot be separated from a good beliefe, *August.*

Beliefe failes, where Gods truth stands incertaine.

The way to increase credit, is first to haue credit.

The fruit of beliefe is made manifest, by the loue wee beare our neighbours, and by our patience in time of triall.

True beliefe iustifieth; and that iustification is our redemption.

Credulous beliefe, knitteth together the ioynts of a Common-wealth.

The

The man which constitutes Common-weales, preserues them, faith first constituted them, therefore faith vpholds them.

No man beleeueth willingly, more then he himselfe liketh, *Chrysost.*

No gold is so precious, as a faithfull friend, whom a man may boldly credit.

Mens credit should bee better then debts, for faith should exceed oaths.

Slow beliefe, is the hand-maid of wisdome, S.P.S.

Vnexercised credit is sickly, and vnknowne things are vnadmired.

Faith built vpon any thing but diuinity, is dead faith, and like a frame that hath no substance or continuation.

From faith comes feare, from feare hate of sinne, and from hate of sinne, everlasting saluation.

In the greatest danger, the greatest credit is best deserued.

Truth is the daughter of Time, and guide to all goodnesse.

He that through custome makes litle account of his promise, may sweare often, but shall seldome be beleeued, *Bias.*

Custome

Custome without credit, is not better to be accounted of then old error.

Credulity is the onely aduantage of honest hearts. SP.S.

It is as great a fault to beleeue euery one, as to trust one, *Seneca.*

True faith in God, maketh innumerable strong Champions, and inuincible stomacks, not onely towards death, but also against all the most cruell deuices that can be found, to make death (if it were possible) more painfull then death. *Boetius.*

Credit is of greater worth then friendship, & friendship as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocausta Deus, sed corda fidelia quærit.
Hæc qui dona gerit, lege beatus erit.

Of Secrecie.

Defi. *Secrecie is a faithfull humor, which strengthen by vertue, concealeth in despight of misfortune those things which one knoweth, may either prey his enemy, or preiudice his friend or Countrey.*

HEe that knowes not when to hold his peace, knowes not when to speake.

Gold boyleth best when it least bubbleth, and a flame pressed downe, enforceth the fire to smother, *Pacuuius.*

Loue that is kept in ſecret, conſumes ſorrowes: and the flames of fancy radvp in ſilence, will both fire the ſenſes nd ſhrinke the ſinewes.

Hee beareth his miſery beſt, that hieth it moſt, *Archim.*

As ſilence is a gift without perill, and ntaineth in it many good things; ſo were better our ſilence brought our mplicity into ſuſpition, then to ſpeake ther inconueniently, idlely, or vnneſſarily.

Thoſe things which are vntold, are ndone, for there can bee no greater mfort, then to know much, nor any ſe labour then to ſay nothing.

Venus Temple is neuer ſhut, *Cupids* Reiſter lies euer vnfolded, and the ſecrets loue, if they be concealed, breed either nger by ſilence, or death by ſecrecie. Better it is by ſpeaking little, to make ſmall ſcarre, then a deepe wound by uch babling.

Silence is a gift without perill, and reaſure without enemies, *Phocion.*

Women are fitter to conceiue Chilen, then to conceale ſecrets.

By

By mispending treasures we lose wealth, by discouering secrets, honor and life.

That which thou wouldest few should know, keepe secret to thy selfe.

Silence is more safety then speech, whe our enemies be the auditors, *Salust.*

In some place, at some time, & in some companie, it is better to bee silent then talkatiue.

As the Viper is torne in sunder, when she bringeth forth her little ones, so secrets comming out of their mouthes, that are not able to conceale them, doe vterly vndoe and ruine such as reueal them, *Lactan.*

We haue two eyes and two eares, but one onely tongue, and that so inclosed within the teeth and lips, betweene the braine and heart, seruing as their truchman, hauing about it the instruments all the senses, to the end shee put forth nothing, before she haue taken counsel of the said senses her neighbours, and the inward faculties of the soule, which are the vnderstanding and reason, placed within the braine.

Wine descending into the bodie, causeth words to ascend.

In some causes silence is dangerous, as if any know of conspiracies against their Countrie or King, or any that might greatly preiudice their neighbor, they ought to discouer it.

As we must render account for euery idle word, so must we likewise for our idle silence, *Ambrose.*

Querit aquis in aquis, & poma fugacia captat.
Tantalus: hoc illi garrula lingua dedit.
Non vnquam tacuisse nocet nocet, esse locutum.

OF OATH.

Defi. Oath is a perswasion or calling of God to witnesse, that our assertions are iust, true and honest. And of oathes, some be lawfull, some vnlawfull: the lawfull oath, is that which is taken before Authority; the oath vnlawfull, is that which vainely without occasion is vttered.

THe oath which is honest, is a proofe of fidelitie, the violation wherof impietie.

An oath is the foundation of iustice; and the truth, of incertaintie.

It is better neuer to take God to witnesse, then to forsweare himselfe innocently, *Lactan.*

Oathes doe not credit men, but men their oathes, *Sophocles.*

It be commeth a man to keepe inuio-

M lable

late the oath which he maketh to his aduersaries, although mis-hap cause him to yeeld vnto it.

Through neglect in our oathes-keeping, we fill our soules full of lying.

The greatest fault that can be in a Prince, is periurie.

Gods oath is the confirmation of his promise, *August.*

The bare word of a Prince, ought to stand as an oath in Law, and his faith as firme as an Oracle.

To sweare and forsweare, is a vice so hatefull, that slaues themselues iudge it worthy of punishment, *Periander.*

Hee is vnwise, that putteth any confidence in the promise of a common swearer.

He that accustometh his mouth to many oathes, procureth vnto himself, many plagues for a punishment, *Sigismundus.*

As vice is not necessary to credit the oath of an Infidell, so it is not lawfull for a Christian to breake his vow, although it be made to a Saracene.

Traytors bewitche with periury, feare not to betray themselues, so they may betray others. Hee

Hee that layeth his faith in pawne, bindeth his safety, his honour, & his soule also.

Where faith is taken from oaths, iustice is ruined, loue wounded, and society counfounded, *Niphus.*

God in his iustice chastens periurie, euen from the cradle to the graue.

Fauour gotten by periurie, is honour wonne by infamie.

Sinne is punished with repentance, but periurie with damnation, *Quin.*

Vertue is neuer in the mouth, where lauish oathes are resident,

Scarcitie of oathes, is a most blessed barrennesse.

The oathes vttered in fury, in calmes are repented with teares.

Wicked mens oathes, are written in water, *Strobeus.*

Faith gives no honor to any oath, yet oathes broken, dishonour faith.

To maintaine oathes, is to suborne blasphemie.

Faith is the deuotion of the soule, and the redemption of the same, *Ierome.*

Wise men think more then they speak,

and to sweare, is the least part of their knowledge.

Solon tantum morum probitatem ineſſe hominibus oportere dicebat, vt non opus eſſet ligare iuramento.

Licurgus eatenus amicis & familiaribus auxiliandum eſſe dicebat, vt interim periurium non admitteretur.

Of Doubts.

Defi. *Doubts are any incertainties, or irresolute opinions of things whereby the mind is altogether vnsatisfied and perplexed.*

DOubt being a frencie of the soule, labouring to attaine the truth, confounds it selfe in it selfe.

The hurts are boundlesse, which come by doubts and incertainties.

To rest doubtfull in religion, is worthy certainly of high punishment.

There is nothing more troublesome, then doubtfull thoughts, *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, & whatsoeuer is contrary to faith, is cleane contrary to saluation.

Doubt proceds from ignorance, ignorance comes from brutishnes, & brutishnesse

nesse from want of vertue or wisedome.

As doubts declare men to bee base-minded, so courage and resolution erect Princes.

The Scriptures are sufficient to dissolue all doubts in Religion; and not to beleeue them, is to perish by them.

By ouer-much trust in a mans owne wit, the greatest doubts are commonly conceiued.

Doubtfull presumptions, proue certaine confusions.

Loue is carefull, and misfortunes are subiect to doubtfulnesse, S.P.S.

Want of wit breeds doubt, and doubt leaues good things vnfinished.

Doubtfull and melancholy minds, are cheered with musike, but wise men with resolution.

He of necessity must erre that of force must be doubtfull.

There is no greater shame, then for a man to bee resolute in worldly actions, and yet wauering and doubtfull in the chiefe points of his religion.

He is worthy to liue alwaies in doubt, which doubts what no man else doubts, but he himselfe onely.

To doubt or mistrust a man for his well-meaning, is the very next way, to cause him change his minde into false-dealing, *Byas.*

There is great doubt of that mans wisdome, which is too much ruled by the will of a woman, *March, Anvel.*

To liue in doubt, is to liue in torment.

He that doubteth euery certainty, and admireth euery trifle, shall sooner be laughed at for his folly, then commended for discretion, *Byas.*

He that doubteth of that thing which he seeketh, shall neuer know when to find that which he lacketh.

What soeuer is well done, is aduisedly done, but what soeuer is ill, is doubtfull.

Doubts chase away friends, strengthen enemies, and slander all men.

The beginning of error is doubt, dreming that our affects agree with the heauens.

Doubts are not ouercome with violence, but with reason & vnderstanding.

Whē doubts are known to be doubts, resolution is better esteemed.

Qui dubitat neganti est proximus.

Dis-

Dubitatio cogitationem significat iniuriæ.

Of Deniall.

Defi. *Deniall is a refusall of any thing propounded, or an Apostat-back falling from a thing formerly affirmed, knowne, or taken.*

TO deny principls, is to deny truths, and to deny truths, is hereſi.

To deny what wee feare or desire, is to disproue our owne beliefes.

It is hard to deny to mourne, when nature commands vs to weepe.

Vertue rather denies wealth, then to enioy it by euill meanes.

Cloudes cannot couer secrecies, nor denyals conceale truths, *Demoſt.*

To deny the knot of Marriage, is to breake the bond of Saluation.

The strength of thunder, ouerthroweth high Towers, and the back-sliding of Apostatatas, confounds Soules.

He that denyes compassion to the penitent, shall find small fauour, when hee himselfe asketh forgiuenesse.

Counsell confounds doubts, and dissolues false denyals.

Denyals make little faults great, and truth makes great falts indifferent.

The denialt of truth, is a ſickeneſſe of the ſoule, which can neuer be cured, but by the ſhame of reaſon, *Hermes.*

He which by denyall hath falſified his oath, ſhal hardly after recouer his credit.

There cannot be a greater folly, then to truſt him that will deny the truth, for aduantage or promotion.

He getteth no profit, that denyeth the truth in hope of reward.

Wiſe men eſteeme many words, and many lyes both alike.

He that will inſtruct others in the truth, muſt neuer deny the truth himſelfe.

Common lyers need more then common wits, elſe will their tales bee found double.

He that lyeth, (bearing the countenance of an honeſt man) by his outward ſhew of honeſty, ſooner deceiueth the ignorant, then many other, which ſeeme vnhoneſt.

Hee that dare preſume to make a lye vnto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate, *Thom. Aquin.*

To boaſt the denyall of truth, is more worthy

worthy of punishment then to tell lyes.

Beleeue not him, which to day telleth thee a lye of another body; for hee will not sticke to morrow, to tell a lye of thee to another man.

There is no greater signe of wickednesse then open Heresie, *Ambros.*

He that obstinately denyeth the truth before men vpon earth, wilfully refuseth his soules health in Heauen.

Hee which denyes the motions of the flesh, makes good the Diuinitie of the Spirit.

To keepe company with a notorious lyer, is a meane to make thy selfe suspected, when thou telleſt the truth.

The man that through vse and custom denieth truth, & doth (as it were) make an occupation of lying, shutteth himself out from the companie and presence of God, loseth his good name and credit amongst men, & most horribly ioyneth himselfe to the Deuill, yeelding all his endeuours, to the furtherance of infernal seruice.

Contra negantem principia, non est disputandum.

Qui semel a veritate deflexit, hic non maiore religione ad periurium, quam ad mendacium perduci consuenit.

Of Repetition.

Defi. Repetition is a repeating or reperusing again of things past, being eyther forgotten, or needfull for present vse and commoditie: it is also an vpraiding of good turnes, or a wearisome tediousnesse.

TO repeat offences, is to make the commiter ashamed of his faults.

Often to repeat one thing, is wearisome to the hearer, and troublesome to the teller.

Though the hearing of our sinnes repeated, be bitter, yet the persuasions to amendment is sweet.

Continually to vpraid men with their misdoing, is the next way to make them become desperate.

God himselfe vseth to threaten vs, oftner then to smite vs, *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As it is necessary ao smite the Iron being hot, so it is needfull to repeat in private our owne sinnes, before they proue odious.

To repeat offences with penitence, is a likelihood of amendment.

There can be nothing so plainly repea-

ted,

ted, but it may be mistaken, *Terence*.

A wise man, will not haue one sin twice repeated vnto him.

Vaine repetition is an occasion of dulnesse.

To repeat one thing often, being needlesse, is a signe of a slender capacity.

It is requisit to know mens natures, before we repeate their disgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits, deserues to be iugled by deceits.

It is the propertie of Fooles and Children, often to repeat Prophecies.

Though it bee a fault generall for all men to sinne, yet very few can endure to heare their sinnes repeated.

The things that are most skant to bee gotten, are most deare of price, and the things seldome spoken of, are most desired, *Plato*.

The best garments grow old with often wearing, and strange reports waxe stale with too much telling.

Wals are said to haue eares, when needlesse repetition hath too much tongue.

The often repeating of our faults, to our

our selues in priuate, causeth more care in our actions publike.

We must be content to heare what we would not, when wee forget our selues, and doe that which we should not.

Good examples cannot too often be repeated, if we purpose to profit by them.

The often repeating of an iniury receiued, makes manifest that the fact is not freely forgiuen.

It is more commendation for a man to be silent, then to make repetition of his good deedes performed, *Aurel.*

Too much of any thing, changeth the nature of euery thing, *Terence.*

Fire were not to be counted fire, if it wanted heate, nor vertue to be knowne without repetition.

Qui veteva argumenta verbis nihil mutatis repetunt; auditores fastidio enecant.

Non vnum hodie, cras aliud, semper idem.

Of Offence.

Defi. Offence is any iniury or indignity offered, eyther in speech or Act, whereby eyther life, or reputation is called into hazard, making the World in doubt of their vertue.

MOst offences may escape for a time without anger, but neuer without reuenge. It

It were better for a man, openly to be hurt with his enemies Sword, then secretly to bee wounded with euill speeches, *Tha.*

Of little medling commeth much rest, and of licentious talke, oft-times ensueth much vnquietnesse.

There is no sufficient recompence for an vniust slander.

A fault once excused, is twice commited.

A false report is a wilfull lye,

Light heads and sharpe wits, are most apt to inuent smooth lyes.

When the tongue babbles fondly, it is a token that the heart abounds foolishly.

As a Traytor that clippeth the Coyne of his Prince, maketh it lighter to bee wayed, but neuer the worse to bee touched; so hee that by sinister reports, seemeth to impayre the credit of his friend, may make him lighter among the common sort, (who by weight are oftentimes deceiued) but nothing impayreth his good name with the wise, who trie all Gold by the Touchstone.

If thou speake what thou wilt, thou

shalt

ſhalt here what thou wouldeſt not, *Bias*.

The greateſt barkers are not alwayes the ſhroudeſt biters, and it is farre eaſier with words to obtaine the victory, then with deeds to attaine the conquest.

To a vertuous mind, an iniuriours word, doth more hurt then the wound of a ſword.

In the body of man, the moſt neceſſary members is the heart, thee goodlieſt inſtruments are the eyes, the parts moſt delicate are the eares, and the thing wherein moſt danger is, is the tongue, *Thales*.

Nature teacheth vs to ſpeake wel, but wiſdome teacheth to ſpeake in fit time. *Epimenides* the Painter, after his returne from Aſia, being enquired of newes, anſwered, I ſtand here to ſell Pictures, not to tell tydings.

There is no better Philoſophie, then for a man to learne ſilence.

The Lyconians had a Law, that if any ſtranger ſhould enter diſcourſe with the Miſtris of the houſe, hee ſhould for his offence haue his tongue cut out.

The authours of offences and iniuries, are Lyers, *Plut.*

A-

Amongſt the Romanes, it was held a great infamy, for a man to praiſe the good Wife of the Houſe.

The eyes, hands, and feet, ought not ſo ſoone to be ſubiect to the penalty of the Law, as the tongue; becauſe they are members for cõmon vſe; but the tongue the inſtrument of vanity and villany.

Where there is any hope of amends to be looked for, there the firſt offence deſerueth pardon, *Ponta.*

A ſmall offence, beingoften renewed, doth work ſome grieuous diſpleaſure in the end, to the commiter thereof.

The Offender feareth the Law, but the Innocent feareth Fortune, *Boetius.*

Where offences of the beſt, are neuer pardoned, the worſtwill amend for feare of extreme puniſhment.

Nihil eſt tam inſigne, nec tam ad diturnitatis memoriam ſtabile, quàm id in quo aliquem offenderis Cicero.

Nulla mala potentia eſt, in quàm non irruat iniuria, Seneca.

Of Accvsation.

Deſi. *Accuſation is the attainure or challenge of any party in a boubtfull matter, and may be imployed, both in the good and euill part, ſometimes proceeding from an honeſt paſſionate zeale, & ſometims, from the deſects of further malice.*

Hee

HE that accuseth another, must look that hee bee not guilty of the same fault himselfe, *Salust.*

Spyes and accusers, are necessarie euils in a Common-wealth.

Perfit vertue terrifieth an accuser, indifferent vertue whets him on.

Whosoeuer presently giues credit to accusations, is eyther wicked himselfe, or very childish in discretion.

Things grown ful, grow out of frame, and accusation being at the highest, eyther resteth or declineth.

Great accusations haue hard beginnings, both through their owne debates, and their inuentors.

If greatnesse could keep what it gets, it should neuer be accused of infortunes, *Olaus.*

Wee accuse Nature of prodigalitie, to spend in one Age, what should serue for two.

Wee suppose accusations against Fortune, lest she should burst with presumption.

Other mens sinnes, accuse our Consciences of frailtie.

Am-

Ambitious men raiſde once to dignity, accuſe afterward all other Eſtates of inſufficiency, *Bodi.*

Youthfull counſell, priuate gaine, and particular hate, accuſe Kingdomes of ſhort continuance.

Wars pretending publike good, done for ſpight, worke moſt iniuſtice, for they bend their accuſations againſt the mightieſt perſons.

Flattery the Nurce of Vice, is the Mother of falſe Accuſation, but Zeale of iuſt Appeales.

Kings, becauſe they can doe moſt, are in accuſation the worſt, though they ruune into ills by compulſion.

Great men too much grac't, vſe rigor, and accuſe humility of dulneſſe.

Hee that accuſeth himſelfe, is a iuſt man, *Chryſoſt.*

Good muſt not be drawne from Kings by force, nor accuſation by threats.

Fooles weepe when great men are accuſed, as pittying the fall of honour.

He that accuſeth himſelfe, and afterwarde anſwereth not, tempteth God, *Auguſt.*

Gene-

Generall calamitie accuseth Princes of generall imbecility.

When great men are accused and condemned, guilty vassals are hopelesse and desperate.

No man may be both the accuser and Iudge, *Plut.*

Princes indangered, seeke their peace by any meane, and priuate persons iniured, seeke reuenge many times by false accusation.

The greatest wrongs that euer were effected, were then performed, when Princes feared to fall by surmize, or accusation.

The accused is not guilty, vntill he be conuicted, *Lastan.*

Ex defendendo, quàm ex accusando, vberior gloria comparatur, Cicero.

Accusator necesse, monitor prodesse, reprehendendo studet.

Of Slander.

Defi. *Slander is a port of Enuie, and euery whit as vile and dangerous: it is the superfluitie of an cankred heart, which inraged with choller, after an iniury receiued, or after some report thereof, wanting other meanes of reuenge, doth with slanderous and reprochfull speeches, giue testimony of his hate and malice.*

Foule-

FOule mouthed Detraction, is his Neighbours foe.

The nature of a ſlanderer, is to call all things into queſtion, and to approoue nothing.

We kill hurtfull Vipers, if we ſpie them, but we nouriſh ſlanderers til they kill vs.

As Rats and Mice eate and gnaw vpon other mens meat, ſo the ſlanderer eateth and gnaweth vpon the life and fleſh of other men.

A tale vnaptly told, may be depraued.

He that hurteth his Neighbour by his tongue, woundeth his owne ſoule by his words.

They that ſpeake euill, and ſlander the dead, are like enuious Dogs, which bite and barke at ſtones, *Zeno.*

The corrupt heart, breaketh out by the lewd tongue, and ſuch as ſpeake euill by all men, are Monſters amongſt good men.

Whoſoeuer vſeth to liſten much to miſ-reports, deſerueth either to loſe his hearing, or his eares, *Pub.*

A common ſlanderer, ſtriuing to bring other men into hate, becomes odious himſelfe.

Be-

Beleeue not euery report, neither bee thou mooued by vaine ſuggeſtions, leſt through light truſt thou loſe friends, for which is more bad, be counted a foole.

There are three ſorts of Man-ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He that truſteth to lewde tongues, is either ſwolne with hate, plagued with enuy, conſumed with thought, endangered by reuenge, or loſt in hope.

Nature hath giuen vs two eares, two eyes, and but one tongue; to the end, wee ſhould heare and ſee more then wee ſpeake, *Socra.*

Though the tongue bee but a ſmall member, yet it many times doth more hurt then the whole body beſide, *Pittac.*

Keep thy friend and keep thy tongue, for few words couereth much wiſedome, and a Foole being ſilent is thought wiſe.

Diuerſity of meates hurt diſgeſtion, & changeablenes of reports beget ſlander.

Long promiſes are figures of cruelty, and large ſlanders, the ſignes of great Enuy.

Slander

Slander offends the liuing, and gnawes vpon the dead.

The Slanderer doth euer vniuſtly accuſe, and ought to bee puniſhed in the ſame ſort, as the partie accuſed ſhould haue beene, if the accuſation had beene found true.

Slanderers in ancient time, haue beene marked in the forehead with a hot iron.

Appelles, after he had eſcaped a falſe ſlander, he thus by his Art deſcribed her in a Table painted: He pictured a Iudge with the eares of an Aſſe, hauing on the one ſide two Ladies, Ignorance and Suſpition; before him, falſe Accuſation, with a countenance full of fury, holding in the left hand a burning Torch, and with his right hand, pulling a yong man by the haire, who lifted vp his eyes and hands to Heauen; neere vnto him was a man looking pale, earthly, and a-ſquint, which was Enuy; two Damſels followed falſe Accuſation, named Treaſon and Deceit; behind whom, ſtood a Lady wailing and mourning, called Repentance, which faſtened her eyes vpon a very faire Lady called Truth; declaring by

this, that wee ought not lightly to beleeue, euerie accuſation and ſlander that is brought vnto vs.

Aut in infamia, vulneribus, aut morte deſinet ſaluus nemo.

Detractor vno verbo tres ſimul iugulat homines, ſeipſum, auſculantem, & eum cui detrahit.

Of Scoffing.

Defi. Quips or ſcoffes, are deprauing from the actions of other men, they are the ouerflowing of wit, and the ſuperfluous ſcummes of conceites.

TO play the ſcoffing Foole well, is a ſigne of ſome wit, but no wiſdome.

All kind of mockerie ought to bee ſhunned, which is a reproach couered with ſome fault, and which accuſtometh the mocker to raile and lie, and moueth more than an iniurie, when it procedeth from a will to out-rage, and malice without neceſſitie.

An Adder keepes his venome in his taile, but the poyſon of a Scoffer is in his tongue.

What is ſweet in the mouth, is bitter in the ſtomacke, and ſcoffes pleaſant in the eare, are harſh to the beſt vnderſtanding.

A fault wilfully cõmitted by ſcoffing, cannot be amended by Repentance.

Hee

Hee that mockes a wise-man with flatterie, mockes him with insufficiencie.

Scoffes haue not reward but disdaine, nor praise, but ill imployment.

To haunt the companie of scoffers, is to be stained with scoffes.

To mocke the man which loues vs, is monstrous vilianie.

Good and euill follow one another, so doe scoffes and hatefull estimation.

The least man can doe some hurt, and the obscurest tongue can disparage.

Heewhich most scoffeth, shall be most scoffed at for his reward.

To iest is tolerable, but to doe harme by iests, is insufferable, *Bias.*

It is better to do well than speak wel, but easier to reprehend than to amend.

One Wolfe will not make war against another, neither will one scoffer contend in scoffes willingly with another; but when they doe, it prooues either fatall or wittie.

There are more Mockers then Well-meaners, and more foolish Quips, then good Preceps.

Mocking is an artificiall iniurie,

The

The faireſt beauty may proone faulty, and the wittieſt ſcoffe ridiculous.

It is better to haue an open enemy, then a priuate ſcoffing friend.

It is better to be borne fooliſh, then to imploy wit vnwiſely.

The loſſe that is ſuſtained with modeſty, is better then the gaine that is gotten with impudencie.

It is good to hold an Aſſe by the bridle, and a ſcoffing Foole at his wits end.

To be accounted a Noblemans Ieſter, is to be eſteemed a mercenary Foole, *Bias.*

He that makes an ordinary vſe of ſcoffing, ſhall neither be well thought of in his life, nor find happineſſe at his death.

Qui pergit quæ vult dicere, quæ non vult audiet
Parua necat morſu ſpatioſum viper aTaurum:
A Cane non magno ſæpe tenetur Aper.

Of Physike.

Deſi. *Phyſike is that naturall Philoſophy, which tendeth to the knowledge of man, and thoſe cauſes which coterne the health & goodeſtate of his body.*

PHyſike is a continuall Fountaine, or Spring of Knowledge, by which we maintaine long life.

The ſicke man deſireth not an eloquent Phyſician, but a skilfull, *Seneca.*

We

We begin to be ſicke as ſoone as we be borne, *Auguſt.*

The infirmitie of the bodie, is the ſobrietie of the minde.

The ſtrength of the body, is the weakneſſe of the minde, & the weakeneſſe of the bodie, the ſtrength of the ſoule.

Delicate fare is the mother of ſickneſſe.

Phiſike rightly applied, is the repaire of health, and the reſtitution of a weake or decayed nature.

Next vnto the glory of God, we ought to regard the profit of the commonwealth, and then Philoſophy which is Phiſike, nothing beeing more commodious.

Phiſike being rightly vſed, is an art to finde out the truth both of deuine and humane beginnings.

The ſcope of Phiſike is to glorifie God in the workes of nature, teaching men to liue well, and to helpe their neighbours.

A pratling Phiſition is another diſeaſe to a ſicke man.

An Orator doth not alwayes perſwade, nor the Phiſition cure, *Ariſt.*

To know the vſe of Phiſicke is ſweet, but to taſte it is vnſauorie.

It is requiſite that he be tormented with paine, which will not be caſed by Phiſicke.

Death holdeth a ſword againſt our throates, and Phiſicke a preſeruatiue of health to our hearts,

Death is moſt deſired of them that be miſerable, and Phiſicke moſt eſteemed of them that be mightie.

They that be ſound themſelues, are more readie in counſel, then skilfull in knowledge, to preſcribe rules of Phiſicke to the ſicke, *Byas.*

As a blind man cannot ſee the fault of anothers eyes, ſo an vnskilfull Phyſicion cannot perceiue the defects of the body.

To take Phiſicke when the diſeaſe is deſperate, is to deſire the Phyſicion to helpe to conſume our ſubſtance.

Medicines be no meate to liue by.

The patient vnruly, maketh the Phyſicion more cruell.

The thiefe is commonly executed that killeth but one man, and the Phyſicion eſcapeth that killeth a thouſand.

Phy-

Physicions oftentimes doe vse vnder the shew of hony to giue their patients gall, and by this meanes preserue their health; whereas if they went plainely to worke, the sicke would neuer take that which were wholesome, if not toothsome.

The number of Physitions is in the increasing of diseases.

Great varietie of medicines doth no good at all to a weake stomacke.

Some haue compared those which vse of ten to take Phisicke, to them which driue the Burgesses out of the Citie, to place strangers in their roome.

Hippocrates aboue all other things recommendeth to a Physicion, that hee should well aduise himselfe, if in plagues and ordinarie diseases, hee found nothing which was diuine; that is to say, whether the hand of God were not the proper cause of sicknesse of the partie diseased.

Physcions are happy men, because the Sun makes manifest what good successe soeuer hapneth in their cures, and the earth burieth what fault soeuer they commit, *Nicocles*.

Ægri, quia non omnes conualescunt, non idcirco nulla medicina est, Cicero.

Dat Galenus opes & Justinianus honores.
Ex alijs paleas, ex istis collige grana.

Of Paine.

Defi. Paine, aduersitie, or perturbations, are but affections and inclinations which come from our will, corrupted by the prouocations and allurements of the flesh, and which wholly resist the diuine nature of the reasonable part of the soule, fastning it to the body with the naile of discontentment.

PAine is alwayes a companion of pleasure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble is paine.

Where aduersities flow, there loue ebbes; but friendship standeth stedfast in all stormes.

Prosperitie getteth friends, but aduersitie trieth them, *Pacu.*

In paine and iudgement, the qualitie with the quantitie must be considered.

It is lesse euill to suffer one, then to resist many.

The greatest miserie that may be, is to fall into vnknowne miserie.

Misery can neuer be so bitter, as eternall

ternall felicity is pleasant, *Erasmus.*

Danger alwayes attendeth at the heeles of pride and ambition.

Aduersity quickneth our sleepy spirits; by prosperity we learne but ignorance, but by aduersity we are taught knowledge.

Misery & life are two twins, which increase, are nourished, and liue together.

He cannot rightly iudge of pleasure, that neuer tasted paine.

As no fortune can dismay him that is of a couragious mind, so no man is more wretched, then he that thinks himselfe to be vnfortunate.

In the time of calamity most men are more sorry for that their enemies can speake of their distresse, then for the paine they endure.

Aduersities hapning to good men, may vex the minde, but neuer change their constancy.

As the most pestilent diseases do gather vnto themselues all the infirmity wherewith the body is annoyed, so doth the last misery embrace in the extremity of it selfe, all his former mischiefes, S.P.S.

Patience breeds experience, experience hope, and hope cannot be confounded.

The paine of death is sinne, the paine of conscience sinne, but the paine of hell is eternall.

The paine of the eye is lust, the paine of the tongue liberty, and the paine of both repentance.

Miserie is full of wretchednes, fuller of disgrace, and fullest of guiltinesse.

Hee suffers double punishment, that hath his paine prolonged.

Hee findes helpe in aduersity, that sought them in prosperity.

The remembrance of pleasures past, aggrauates the paines that are present.

A fawning friend in prosperitie, will proue a bitter foe in aduersitie.

It is hard in prosperity, to know whether our friends doe loue vs for our own sakes, or for our goods, but aduersitie proues the disposition of mens minds.

Hee that lendeth to another in time of prosperity, shall neuer want helps himselfe in the time of aduersity.

Vt secunda moderatè tulimus, sic non solum aduersam, sed fortitus euersam fortunam fortiter ferre debemus.

Nullus

Nullus dolor eſt, quem non longinquitas temporis minuat atque mollat, Cicero.

Of Teares.

Defi. *Teares or ſorrow, is a griefe or heauineſſe for things which are done and paſt, they are the ones friends to ſolitarineſſe, the enemies to company, and the heires to deſperation.*

TEares are no cures for diſtreſſe, neither doe preſent plaints eaſe a paſſed harme.

There is no ſowre but may be qualified with ſweet potions, nor any dolefull maladie, but may be allayed with ſome delightfull muſike.

Teares craue compaſſion, and ſubmiſſion deſerueth forgiueneſſe, *Greg.*

The violence of ſorrow is not at the firſt to be ſtriuen withall, becauſe it is like a mighty beaſt, ſooner tamed with following, then ouerthrown by withſtanding.

Woe makes the ſhorteſt time ſeeme long, S. P. S.

Women are moſt prone to teares, and haue them ſooneſt at command, *Eurip.*

Sorrow bringeth forth teares, as a tree bringeth forth fruit.

That griefe is beſt digeſted, that brings not open ſhame.

Bury the dead, but weepe not aboue one day, *Homer.*

Wee ſhall ſooner want teares, then cauſe of mourning in this life, *Senica.*

Sorrowes concealed, are more ſowre, and ſmothered griefes if they burſt not out, will breake the heart.

The heart that is greatly grieued, takes his beſt comfort, when he findstime to lament his loſſe,

Teares and ſighes, declare the heart to be greatly grieued.

A teare in the eye of a Strumpet, is like heate-drops in a bright Sun-ſhine, and as much to be pittied, as the weeping of a Crocodile.

Of ſorrow and lamentation commeth watching and bleared eyes.

Teares are the badges of ſorrow, *Archi.*

Paſſion is a moſt cumberſome gueſt vnto it ſelfe, *S.P.S.*

Deepe-conceited ſorrowes are like to Sea-Yuie, which the older it is, the deeper root it hath.

Paſſions are like the arrowes of *Cupid*, which if they touch lightly, proue but

but toyes, but once piercing the skinne, they proue deepe wounds.

Where the ſmalleſt ſhow of teares is, there is oft-times the greateſt effect of ſorrow.

Teares in many, eaſe the grieued heart; for griefe is like to fire, the more it is couered, the more it rageth, *Plutarch.*

Shedding of teares is the eaſing of griefe.

Teares are the fruits of paſſion, the ſtrength of women, the ſignes of diſſimulation, the reconcilers of diſpleaſures, and the tokens of a broken heart.

Tearts are the food of the Soule.

There are in the eyes three ſorts of teares; the firſt of ioy, which in old men ſhew their kindneſſe; the ſecond of ſorrow, which in wretched men ſhew their miſery; the third of diſſimulation, which in women ſhew their nature.

Lay thy hand on thy heart when thy wife hath the teare in her eye, for then ſhe intendeth either to ſound thee, or to ſift thee.

When griefe doth approch, if it be ſmall, let vs abide it, becauſe it is eaſie

to be borne, but if it be grieuous, let vs beare with it, becauſe our glory ſhall be the greater.

Care not for ſorrow, it will either diſſolue, or be diſſolued.

How miſerable is that griefe which can vtter nothing in the torments! *Senec.*

Men take a certaine pleaſure in weeping, when they lament the loſſe of friends.

Solon hauing buried his ſon, did weep very bitterly: to whom when one ſaid, his teares were all in vaine; for that cauſe, quoth he, doe I weep the more becauſe I cannot profit with weeping.

Too much ſadneſſe in a man, is as much to be condemned, as ouer-much boldnes in a woman is to be deſpiſed, *Bias.*

Lepidus. by a long griefe conceiued of the misbehauiour of his wife, ſhortned his owne dayes.

To lament with teares the follies of our former life, is profitable, but to grieue too much for worldly loſſes, is a ſigne of fooliſhneſſe.

Per lachrimas argumentum deſiderij quærimus, & dolorem non ſequimur, ſed oſtendimus; nemo enim laborioſiſſimè eſt.

Cure

Curæ leues loquuntur, ingentes stupent, Senec.

Of Neighbours.

Defi. *Neighbours are those in whom we find towards vs the greatest bonds of charitie, and not as it is vulgarly taken, them that liue neere about vs.*

THe greatest loue in vs, next vnto God ought to be loue towards our neighbours.

What soeuer duties wee performe in kindnesse towards our neighbours, we performe vnto God.

Loue is the first foundation of Marriage, and coniunction of neighbourhood.

The end of a mans being, is the glory of his Creator, & the loue of his neighbour.

The loue of neighbours, appertaines mightily vnto saluation.

Men are not borne for themselues, but for their Country, Parents, & neighbours, *Cicero.*

All things on earth are created for men, and men created to worship God, and aid one another.

Whosoeuer will follow nature, must loue his neighbour, & maintain society.

Themi-

Themistocles selling certaine land, made it be proclaimed, that it had a good neighbour, *Plutarch.*

No man may slander or lye for his profit, because such gaine is his neighbours indignity.

Duty & profit are two distinct things, and separated, belonging to our neighbours and our selues.

Wee must esteeme our neighbours loue as dearely as the purest gold.

It is more praise-worthy to releeue one neighbour, then to kill many enemies.

We must frame all our actions to the glory of God, to the loue of our neighbours, and to the profit of the Common-wealth.

The tidings of a bad mans buriall, comes neuer too soone to the eares of his neighbour.

The enuy of a bad neigbour, is worse then the sting of a Serpent

He that liues alone, liues in danger, society auoids many perils, *Marc. Aure.*

The loue of our neighbours binds vs from vnlawfull actions against them.

Gold is prooued in the fornace, and a neigh-

neighbors loue tried in time of trouble.

That neighbour is to be well thought of, which is ready in good will to helpe according to his power.

A rolling ſtone neuer gathers moſſe, nor a fickle-minded man loue amongſt his honneſt neighbours.

The loue of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

He is careleſſe and vncharitable, which will play at Cardes whileſt his neighbours houſe is burning.

Good turnes done to vnthankefull neighbours, is like water powred into open ſiues.

Neceſſity ingendereth in a man warre againſt himſelfe, and malice to hurt his neighbour.

Vt in re ruſtica non ſatis eſt, teipſum bonum eſſe colonum, ſed magni refert, cuiuſmodi habeas & vicinum; Sic in vita non ſatis eſt, ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus; aliquid mali eſſe propter vicinum malum, Plato.

PROVERBS.

Defi. *Prouerbs are the onely ſententious ſpeeches of authentique Authors, or the vſuall phraſes begotten by cuſtome.*

A Little ſtreame ſerueth to driue a light Mill.

A ſmall ſumme will ſerue to pay a ſhort reckoning.

A leane fee is a fit reward for a lazy Clerke.

A rowling ſtone gathereth no moſſe.

All is not gold that glitttereth.

Where is nought to be had, the King loſeth his right.

It is good to ſtrike the yron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no buſh.

Hunger is the beſt ſawce.

Sweet meate muſt haue ſowre ſawce.

It is euill halting before a Cripple.

Selfe doe, ſelfe haue.

Harme watch, harme catch.

Too much of one thing, is good for nothing.

Hot ſup, hot ſwallow.

A ſcabbed ſheep will infect a whole flock.

Like maſter, like man.

Look not a giuen horſe in the mouth.

When the belly is full, the bones are at reſt.

He that recknoeth without his Hoaſt, muſt reckon twice.

A carrion Kite, will neuer bee good (Hauke.

He robbeth *Peter* to pay *Paul*.

Too much familiarity breeds cõtempt.

Rome was not built in one day.

Better late thriue then neuer.

After death the Phyſicion.

After dinner muſtard.

No fire without ſome ſmoake.

A fooles bolt is ſoone ſhot.

All couet, all loſe.

After a ſtorme commeth a calme.

It is better to bow then breake.

Need makes the old wife to trot.

Death dealeth doubtfully.

More coſt, more worſhip.

It is an ill winde that bloweth none to (good.

Much coyne, much care.

Much meate, much maladie.

Much learning, much ſorrow.

Looke before thou leape.

Time and tide tarrieth for no man.

Like lips, like lettice.

Many things chance betweeu the cup and the lip.

What

What is bred in the bone, will neuer out of the flesh.

Euery man for himselfe, and God for vs all.

Bare words are no lawfull bargaine.

It is good sleeping in a whole skin.

The end tryeth all.

In little meddling lieth much rest.

Wake not a sleeping Lion.

The vessell will sauor of the first liquor.

One swallow brings not a Summer.

White siluer drawes blacke lines.

Fire is as hurtfull as healthfull.

Water is as dãgerous as commodious.

Credit ought rather to be giuen to the eyes then to the eares.

Where many words are spoken, truth is held in suspition, *Stobæus*.

Hee that goeth a borrowing, goeth a sorrowing.

A friend in the Court, is better then money in thy purse.

He giues twice that giueth quickly.

He that spareth to speake, spareth to speed.

Seruice willingly offered, is commonly refused and suspected.

A mans owne manners doe ſhape him eyther good or bad fortunes.

A neere friend is better then a far dwelling kinſman.

Diſcipulus prioris poſterior dies.

Dulce bellum inexpertis.

Of Sentences.

Deſi. *Sentences are the pithy and ſweet Flowers of wit, compiled in a ready and deliberate braine, and vttered in ſhort and elegant Phraſes.*

HEE that deſireth to make a good market of his ware, muſt watch opportunity to open his ſhop.

Where the foundation is weake, the frame tottereth, and where the root is not depe, the Tree falleth.

Where the knot is looſe the ſtring ſlippeth, and where the water is ſhallow, no Veſſell will ride.

Where ſundry Flyes bite, the gall is great, & where euery hand fleeceth, the ſheepe goe naked, *Demoſt.*

He thet talketh much and doth little, is like vnto him that ſayles with a ſide-wind, and is borne with the tyde to a wrong ſhore.

Eagles flye alone, and they are but Sheepe that alwayes flocke together.

The

The meane man muſt labour to ſerue the mighty, and the mighty muſt ſtudy to defend the meane.

Standing Pooles gather filth, and flowing Riuers are alwayes ſweet.

He that bites of euery weed to ſearch out the nature, may light vpon Poiſon, and he that loues to be ſifting of euery Cloud, may be ſmitten with a Thunder-ſtroke.

A wanton eye, is the Dart of *Cephalus*, that where it leuelleth, there it lighteth, and where it hits, wounded deepe.

Depth of Wiſedome, height of Courage, and largeneſſe of Magnificence, get Admiration.

Truth of Word, Meekenes, Courteſie, Mercy, and Liberality, ſtir vp Affection.

There is no man ſuddainly excellent good, or extremely euill, but growes either as he holds himſelfe vp in vertue, or lets himſelfe ſlide to vice.

Cunning to keepe, is no leſſe commendable then Courage to command.

The Court of affection, is held by the racking Steward Repentance, *S.P.S.*

As Life without Learning is vnplea-

ſant

ſant, ſo Learning without Wiſedome is vnprofitable.

Hee properly may bee called a man, that in his behauiour gouerneth him ſelfe like a man, that is to ſay, conformable vnto ſuch things as reaſon willeth, and not as the motions of ſenſuality willeth.

Examples of the dead that were good, doe profit men more to liue well, then the counſell of the wicked that bee liuing, which doth interre and bury thoſe that are now aliue.

Farre better it is to bee a Tenant of Liberty, then a Land-Lord of Thrall.

He that makes himſelfe a Sheepe, ſhal be eaten of the Wolfe.

He that loſeth fauor on Land to ſeeke fortune at Sea, is like him that ſtared ſo long at a Starre, that he fell in a Ditch.

Small helpes ioyned together, waxe ſtronger.

Hee is vnworthy to bee a Maſter ouer others, that cannot maſter himſelfe; *Pbo.*

A Maſter ought not to be knowne by the Houſe, but the Houſe by the Maſter.

A buſie tongue makes the minde repent at leiſure.

By Repentance wee are drawne to Mercy, without whose wings wee cannot flye from vengeance.

Where the demand is a ieſt, the fitteſt anſwere is a ſcoffe, *Archim.*

When Dogs fall a ſnarling, Serpents a hiſſing, and women a weeping, the firſt meanes to byte, the ſecond to ſting, and the third to deceiue.

A good Woolfe will neuer hunt too neere his owne Den.

Such as be borne deafe or blind, haue commonly their inward powers the more perfit.

He that helpeth an euill man, hurteth him that is good, *Crates.*

When that thing cannot bee done that thou wouldeſt, then ſeeke to compaſſe that which thou knoweſt may be brought to paſſe.

Contempt is a thing intollerable, foraſmuch as no man can thinke himſelfe ſo vile that he ought to be deſpiſed.

Suddaine motions and enforcements of the mind, doe often breake out, either for great good, or great euill, *Homer.*

Many men labour to deliuer themſelues

ſelues from contempt, but more ſtudy to be reuenged thereof.

It is a corrupting of the good, to keepe company with the euill, *Greg.*

The eye can neuer offend, if the mind would rule the eye.

Where there is diuiſion, there is confuſion, *Solon.*

That perſon is not worthy to liue, that taketh not care how to liue well.

Negligence in priuate cauſes is very dangerous.

Solitarineſſe is the ſlye enemy that doth moſt ſeperate a man from doing well, *S, P. S.*

He that mindeth to conquer, muſt be carefull,

Money borrowed vpon vſury, bringeth miſery, although for a time it ſeeme pleaſant.

For a ſhort pleaſure, long repentance is the hyre, *Xenocra.*

Priuate loſſe may be holpen by publike paines.

Immoderate wealth cauſeth Pride, Pride bringeth Hatred, Hatred worketh Rebellion, Rebellion maketh an alteration,

tion, and changeth Kingdomes.

The kind of contemplation that tends to solitarinesse, is but a glorious title to idlenesse.

Liking is not alwayes the childe of Beauty.

Iealousie is the Harbinger of Disdaine.

All is but lip-wisedome that wants experience.

Who will resist loue, must either haue no wit, or put out his eyes.

Loue is to a yeelding heart a King, but to a resisting, Tyrant, S. P. S.

Feare is the onely knot that heartneth a Tyrants people to him, which once being vnty ed by a greater force, they all scatter from him like so many Birds, whose Cages are broken, S. P. S.

Ambition and Loue can abide no lingering.

No thraldome to the inward bondage.

The right conceit of yong men, is that they thinke they then speake wisely, when they cannot vnderstand themselues.

Hee that will needs stirre affections in others, must first shew the same passion himselfe.

Things

Things loſt by negligence, muſt be recouered by diligence.

As rewards are neceſſary for wel-doers, ſo chaſtiſements are meete for offenders.

Vertue, like the cleere Heauen, is without Clouds, S. P. S.

He that will blame another, muſt firſt bee blameleſſe himſelfe, eſpecially in the matter that he blameth another for.

Suſpicion breedeth care, and the effects of crueltie ſtirre vp a new cauſe of ſuſpicion.

It is beſt dealing with an enemie when he is at the weakeſt, *Aurel.*

The better ſort eſchew euill for ſhame; but the common people for feare of puniſhment.

Lawes not executed are of no valne, and as good not made, as not practized.

Things that are wrongfully gotten, haue no certaine aſſurance.

Not as man would, but as men may, and as the nature of things doe require, ſo ſhould they deale.

Where Flatterers beare rule, things come to ruine, *Pompeius.*

Such is the man and his manners, as his delight and ſtudy is.

By

By diligence and paynes-taking, all may bee amended that is amisse.

When things are in extremity, it is good to bee of good cheere, and rather indeuour to amend them, then cowardly to faint and dispayre of all.

They that trust much to their friends, know not how shortly teares bee dryed vp.

God and Nature doe set all things to sale for labour.

Great is the value of order and foresight to gouerne things well.

Man can better suffer to bee denyed, then to be deceiued.

Lingering is most lothsome, when necessity requireth haste, *Quint.*

The carefulneffe of the wicked, causeth the godly to looke about them.

All passages are open to the stout and valiant-minded man.

Flying tales and flattering newes, doe neuer good to any State.

It is better to fight with an enemy at his owne home, then for him to fight with vs in our Country.

Priuate well-fare is not to bee preferred before Common-weale. Wise-

Wiſe-men being wronged, are to be feared of the wrong-doers.

Careleſſe men are euer moſt nigh vnto their owne harme.

Faire promiſes make fooles faine, and Flatterers ſeeke by diſcrediting others, to benefit themſelues.

Good men ſometimes are in greater danger for ſaying the truth, then euill men for ſpeaking falſly, *Plautus.*

Of one inconuenience oftentimes ſuffered, many miſchiefes cõmonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeake.

A bold ſpeech vpon a good cauſe deſerueth fauour.

Sleepe and food are enemies to the mourning, which paſſion perſwadeth to be reaſonable, S. P. S.

Often ſuſpecting of others, commeth of ſecret condemning our ſelues.

Aduancement is the moſt mortall offence to Enuie.

Through diligence and care, things may bee redreſſed, which were by ſloth and negligence forborne, *Aurel.*

He doth wrong, that giueth cauſe of

Warre, not he that seeketh the redresse of wrong.

The lesse one feareth his enemie, the nigher he is to his owne harme.

It is better to begin Warre, then to abide Warre.

Such as are careleſſe in their own causes, hardly can bee carefull about other mens affaires, *Thales*.

Corrupt Officers neuer want matter, to satisfie their corrupt mindes.

It is folly to refuse the ayde of a stranger, when wee may haue it, and are in need thereof.

These three chiefe points are necessarily belonging to a Counsellor, to bee bold, plaine, and faithfull.

That Citie is of no value, the which is not of ability enough to punish wrongdoers, neither is that Cõmon-weale any thing worth at al, where pardon and intercession preuayle against Lawes.

The minde of man is his guide in all things, and the same is onely to bee instructed, and trained vp with knowledge and Learning.

To know well, and to do well, are the two

Two points belonging to Vertue, *Origen.*

Vertue is prayſed of many men, but very few deſire to follow her effectually.

Honor got by vertue, hath perpetuall aſſurance, *Cicero.*

That man cannot long indure labour, which wanteth his naturall kind of reſt.

The mind of man, is man himſelfe, and needeth continuall exacting.

Though that all new chances cauſe preſently new thoughts: yet thereby wee attayne more ſtedfaſtneſſe againſt miſhaps to come.

After the vnlawfull getting of a couetous Father, followeth the riotous ſpending of a prodigall Sonne.

Ita viuendum eſt cum hominibus, tanquam Deus videret, ita loquendum, tanquam Deus audiat.

Omnia preclara rara, nec quidquam difficilius quã reperire quod ſit omni ex parte in ſuo genere perfectum.

Of Similitvdes.

Defi. *Similitudes or likneſſes, are the Images or Pictures of the things to which they are compared, liuely explaining one thing in a farre different object.*

AS that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame and

vnperfit: so that Subiect whose mind is drawn into sundry practices of discord, working the disquiet of a common peace and tranquillity, may iustly be cut off, as an vnprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authoritie of the Magistrate, so are the good conditions of Rulers, the best stay and strongest defence of inferiours. *Plut.*

As he is not fortunate which is poore and deformed, so they are not to bee accounted happy, which are only rich and beautifull.

As Plants measurably watred, grow the better, but being watred too much, are drowned and dye, so the mind with moderate labour is refreshed, but with ouer-much, it is vtterly dulled, *Eras.*

As any thing, bee it neuer so easie, is hard to the idle, so any thing; bee it neuer so hard, is easie to the wit well employed, *Ennius.*

As a Ship hauing a sure Anchor, may lye safe in any place, so the mind that is ruled by perfit reason, is quiet euery where.

As that fire ſmoketh not much which flameth at the firſt blowing, ſo the glory that brightly ſhineth at the firſt, is not greatly enuyed at; but that which is long in getting, is alwayes preuented by Enuie.

As the man that drinketh Poyſon, deſtroyeth himſelfe therewith, ſo hee that admitteth a friend ere he perfectly know him, may hurt himſelfe by too much truſting him.

As the perfect Gold which is of a pure ſubſtance, ſooner receiueth any forme then the ſturdy Steele, which is groſſe and maſſie Metal; ſo womens effeminate minds, are more ſubiect to ſodaine affection, and are ſooner fettered with the ſnare of fancie, than the hard hearts of men.

As golden Pillars doe ſhine vpon the ſockets of Siluer, ſo doth a faire face with a vertuous mind, *Perian.*

Like as a good Muſician, hauing any key or ſtring of his inſtrument out of tune, doth not immediately cut it off, and caſt it away, but eyther with ſtraying it higher, or ſlaking it down lower,

by little and little causeth it to agree; so should Rulers rather reforme transgressions by small corrections, then seeke to cast them away for euery trespasse.

As *Apelidarus* was wont to say of *Chrysippus* Bookes, that if other mens Sentences were left out, the pages would be voyde: so may we speake of Brokers; for if other men enioyed their goods, their Ware-houses would bee quickly emptie.

As the strong bitternesse of the Allow tree, taketh away the sweetnesse of the sweetest Honey, so euill workes destroy and take away the praise of good deeds.

As a Vessell is knowne by the sound, whether it be whole or broken; so are men prooued by their speech, whether they be wise or foolish, *Demost.*

As Wine in *Platoes* opinion, is the daughter of Verity, so Loue in *Iamblicus* censure, is the frute of Idlenesse.

As in Feasts, hunger is the best sauce, so of Guests, Mirth is the most welcome.

As the occurrence of many things bringeth much trouble, so the considerations thereof procureth experience.

Like

Like as a battered or crazed Ship, by drinking in of water, not only drowneth her ſelfe, but all thoſe that are in her, ſo a Ruler, by vſing vicioufneſſe, deſtroyeth not himſelfe alone, but all others beſides that are vnder his gouernment.

As ignorant Gouernours bring their Country into many inconueniences, ſo ſuch as are deuilliſhly politike, vtterly ouerthrow the State.

As Truth is in the centre of Religion, ſo contrary Opinions founded on euill Examples, are the coruptions of this world, and the bringers in of Atheſme.

As it becometh Subiects to be obedient to their Soueraigne, ſo it behoueth that the King be carefull for the commodity of his common weale, *Sigiſ.*

As there is no deliberation good that hangeth on delay, ſo no counſell is profitable, that is followed vnaduiſedly.

As that Kingdome is moſt ſtrongeſt, where obedience is moſt nouriſhed, ſo the State is moſt dangerous, where the Souldier is moſt negligently regarded.

As no Phyſician is reputed good, that healeth others, and cannot heale him-

ſelfe, ſo is hee no good Magiſtrate, that commandeth others to auoyd vices, and will not ſhun euill himſelfe, *Marc. Aur.*

As the greene leaues outwardly ſhew that the Tree is not dry inwardly, ſo the good workes openly teſtifie the zeale of the heart inwardly, *Eraſ.*

Like as a Gouernour of a Ship is not choſen for his riches, but for his knowledge, ſo ſhould the chiefe Magiſtrate in euery Citie be choſen rather for his wiſdome and godly zeale, then for his wealth and great poſſeſſions.

As the goodneſſe of wiſe-men continually amendeth, ſo the malice of Fooles euermore increaſeth, *Pythag.*

As they which cannot ſuffer the light of a Candle, can much worſe abide the brightneſſe of the Sunne; ſo they that are troubled with ſmall trifles, would be more amazed in weighty matters.

As fire caſt into the water, is quickly quenched, ſo a falſe accuſation againſt and honeſt life, is ſoone extinguiſhed.

As the Canker eateth and deſtroyeth Iron, ſo doth Enuy eat and conſume the hearts of the enuious.

As

As the ſauour of ſtinking Carrion is noyſome to them that ſmell it, ſo is the ſpeech of Fooles tedious to Wiſe-men that heare it, *Solon.*

As the wicked and malicious perſon is moſt hardy to commit greateſt crimes; ſo is he moſt cruell and ready, wickedly to giue ſentence againſt another for the ſame offence.

As men eat diuers things by morſels, which if they would eate whole, would choke them, ſo by diuers dayes we ſuffer troubles, which if they ſhould all come together, they would make an end of vs in one day.

As ſinne is naturall, and the chaſtiſement voluntary, ſo ought the rigour of Iuſtice to be temperate, ſo that the Miniſters thereof, ſhould rather ſhew compaſſion than vengeance; whereby the treſpaſſers ſhould take occaſion to amēd their ſinnes paſt, and not to reuenge the iniury preſent, *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet neuertheleſſe, the ſtones oft-times remaine hote and burning; ſo the fleſh,

though it be chaſtiſed with hot and dry maladies, or conſumed by many yeares in trauaile, yet Concupiſence abideth ſtill in the bones, *Antiſt.*

As after great ſtormes the Ayre is cleere, ſo after the ſtouds of repentant teares the conſcience is at quiet.

As Darnell ſpringeth vp among good Wheat, and Nettles among Roſes, euen ſo Enuie groweth vp among Vertues, *Theom.*

As the Leaues of a Booke which is ſeldome vſed, wil cleaue faſt together, euen ſo the Memory waxeth dull, if it be not oft quickened.

Like as an Adament draweth by little & little the heauy Iron, vntill at laſt it be ioyned with it; ſo Vertue and Wiſdome draw mens minds to the practice therof.

As a Veſſell cannot be knowne whether it be whole or broken, vntill it hath liquor in it, ſo can no man bee knowne what he is, before he be in authoritie.

As it is great fooliſhneſſe to forſake the cleere Fountaines and to drinke puddle water; ſo it is great folly, to leaue the ſweet Doctrine of the Euangeliſts, and

and to ſtudy the dreames of mens imaginations.

As ſight is in the Eye, ſo is the minde in the ſoule. *Sopho.*

As deſire is glad to embrace the firſt ſhew of comfort, ſo is deſire deſirous of perfect aſſurance, S.P S.

Vt ad curſum Equus, ad arandum Bos ad indagandum Canis: Sic Homo ad duas res, inteligendum, & agendum, natus eſt quaſi immortalis Deus, Cicero

Vt ager, quamuis fertilis, ſine cultura fructuoſus eſſe non poteſt, ſic ſine doctrina animus.

Of Bravery.

Deſi. *Brauery is a riotous exceſſe, either in apparell or other ornament, it is alſo a part of Pride, and contrary to decencie and comelineſſe.*

EXceſſe of brauery, brings a man of much wealth quickly to pouerty.

Pride ioyned with many Vertues, chokes them all.

They that rather delight to decke their bodies then their ſoules, ſeeme men rather created for their bodies then their ſoules.

Exceſſe in vanitie hath neuer end.

Theft or violent death, euer wayteth at the heeles of exceſſe,

They neuer can be carefull to keepe a

meane

meane in husbāding other mens wealth, which are careleſſe in beſtowing their owne ſubſtance vpon exceſſe.

To ſpend much beyond power, and hope much vpon promiſes, makes many men beggers which were left wealthy.

Hee that imployeth his ſubſtance in brauery, ſhall quickly bring his eſtate to beggery.

The cauſe why brauerie is ſo much eſteemed, is the reſpect the World taketh of the outward appearance, and neglect of the inward excellence.

There are three things that coſt deerly, and conſume quickly; a faire Woman that is vnchaſt, a rich Garment that hath many cuts, and a wealthy Stocke on an ill Husband.

A foole clothed in a gay Garment, if hee get any courteſie, may thanke his Weed and not his Wit, *Archim.*

As the Weed cannot be eſteemed precious, for the faire Flowre which it beareth, ſo ought no man to bee accounted vertuous for the gay Garment which he weareth.

Building may be ouerthrowne with Wind,

Wind, Apparell consumed with Moths: what folly is it then for men, to delight in that which the light Wind can waste, and the small Worme destroy?

He that wasteth his wealth to follow euery fashion, and hateth his substance to maintaine his brauery, may be counted the Mercers friend, the Traylers foole, and his owne foe, *Byas.*

Rich Clothes are Beggers Weeds, to a discontented minde.

Brauery of Apparell is nothing worth if the mind be miserable.

Desire of that wee cannot get, torments vs, hope of that wee may haue, comforts vs; and the brauerie of that wee possesse, makes vs become proud.

As Oyle being cast vpon the fire, quencheth not the flame, so Brauery bestowed vpon the body, neuer humbleth the Soule.

As it is no wisedome, in admiring the Scabbard to despise the Blade; so it is meere folly, to prayse a man for his brauery, & discómend him for his decencie.

Raine can neuer cause the Corne to bring forth any fruit, which is sowne vp-

on

on hard stones, nor speech cannot perswade a proud man, to become an enemy to braue apparell.

Gorgeous Garments are markes of Pride, and nests of riotousnesse,

As a man would iudge one to be ill at ease, which weareth a Plaister vpon his face, or one that hath beene scourged, to be punished by the law; so doth painting betoken a diseased soule, marked with Adultery.

Woe to that beauty, which sleepeth not with the face, *Horace*.

If by the Ciuill Law, the Childe may haue an action of the case against him, which shall deface the portract of his Father; wee will imagine how much it displeaseth God, if by artificiall painting we seeke to correct his worke-manship.

Painting hastens wrinkles before old age come, *Chrys*.

Those which are curious in decking of the body, dispise the care of their soule.

All kinde of painting, artificiall garnishing, and colouring of haire was forbidden among the Spartans.

Splendida sit nolo, sordida nolo cutis
Sint procul à nobis inuenes vt fœmina compty.

Of

Of Boasting.

Def. *Boasting is a part of pride, wherein a man seeketh to extoll himselfe vain gloriously, beyond his deseruing; or the repute of the World of any action done.*

A Dog that barketh much, will byte but little, and the man that vseth to make great promises, will yeeld but small performance in the end.

Good wits are often hindered by shamefastnesse, and peruerse conceits are bouldned by impudencie.

Many mens threatnings, be more fearfull in hearing, then hurtfull in effect.

Hee boasteth in vaine of his great Linage, that hauing no goodnesse in himselfe, seeketh to be esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There be many which can boast of battailes, that neuer fought in the fields.

Where the matter it selfe bringeth credit, a man with his glosse deserueth small commendation.

Great boast giueth least courage, and many words are signe of small wit.

Arrogancy is alwaies accõpanied with

Folly.

Folly, Audacity, Raſhneſſe, Inſolency, and Solitarineſſe, *Plato.*

A boaſting tongue is a manifeſt ſigne of a cowardly heart, *Byas.*

Creſſus, boaſting of his mighty Army, was pretily anſwerd; It is not their multitude which follow thee, but thy courage in leading them, which ſhall make thee famous.

No man may truely bragge of what he hath, ſith what he hath may be loſt, *Eur.*

Tully gloried, in that he had amplified the Latine Tongue.

The world can boaſt of nothing but vanity, neither can vanity brag of any thing more then the end.

He that boaſteth himſelfe to know euery thing, is moſt ignorant; and hee that preſumeth to know nothing, is wiſe, *Plato.*

Boaſt is but the ſcum of thought, vaniſhing with fading pleaſure, and entertayned by fooliſh obiects.

Great threatnings are like big windes, they bluſter ſore, but they end ſoone.

It is fooliſh boaſt, whereby men make manifeſt their owne ignorance.

Where

Where good Wine is, there needes no Garland, and where vertues are, there needes no commendation.

Of few words, insue many effects; of much boasting, small beliefes.

Those that boast most, faile most, for deedes are silent.

To fill thy mouth with boasting, is to fill thy name with slander.

It is better to be silent, then to bragge or to boast vain-gloriously, any thing in our owne commendation.

Vnam gloriam semper sequitur infamia, & qui insolenter vtitur gloria, incidit ignominiam

Phidias *sui similem speciem inclusit in clypeo* Mineruæ, *cum inscribere non liceret.*

Of Natvre.

Defi *Nature is that Spirit or diuine reason, which is the efficient cause of naturall workes, and the preserving cause of those things that haue being through the only power of the heauenly Word, which is the Worke master of Nature, and of the whole World: and hath infused into euery thing a liuely vertue and strength, whereby it increaseth, and preserueth it selfe by a naturall facultie.*

NAture, in despight of time, will frowne at abuse.

Nature hath a certaine predominant power ouer the mind of man.

The

The man that liueth obedient to Nature, can neuer hurt him ſelfe thereby.

Actions wrought againſt Nature, reape Diſpight, and thoughts about Nature, Diſdaine.

As Art is a helpe to Nature, ſo is Experience the triall and perfection of Art.

As Nature hath giuen Beauty, and Vertue giuen Courage, ſo Nature yeeldeth Death, and Vertue yeeldeth Honor.

Nature is aboue Art in the ignorant, and Vertue aboue all thinges is eſteemed of the wiſe.

It is hard to ſtraighten that by Art, which is made crooked by Nature, *Peri.*

Nature is pleaſed in the Eye, Reaſon in the mind, but Vertue in them both.

Conſider what Nature requires, and not how much Affection deſires.

Nature guideth Beaſts, but Reaſon ruleth the hearts of men.

Such as liue according to Nature, are neuer poore, and according to the opinion of men, they are neuer rich; becauſe Nature contenteth her ſelfe, and Opinion doth infinitely couet.

Philip, King *Alexanders* Father, falling

vpon

vpon the Sands, and seeing there the marke and print of his body, said; How little a plot of ground is Nature content with; & yet we couet the whole World.

The God, which is God of Nature, doth neuer teach vnnaturalnesse, S. P S.

Nature is higher prized then Wealth, and the loue of our Parents ought to be more pretious then dignitie.

Fire cannot be hid in the Straw, nor the Nature of man so concealed, but at the last it will haue his course.

In Nature nothing is superfluous, *Arist.*

Where Nature is vicious, by Learning it is amended, and where it is verteous, by skill it is augmented.

There is no greater bond then dutie, nor straiter Law then Nature, and where Nature inforceth Obedience, there to resist, is to striue against God, *Lactan.*

Liberall Sciences are most meete for liberall men, and good Arts for good Natures.

Nature without Learning and good bringing vp, is a blind guide; Learning without Nature, wanteth much; and Vse without the two former, is vnprofitable.

Na-

Nature being alwaies in a perpetuall motion, desireth to be driuen to the better part, or else shee suffereth her selfe to bee waighed downe as a ballance to the worser.

Nature is our best guide, whom if wee follow we shall neuer goe astray, *Arist.*

Nature friendly sheweth vs by many signes what shee would, what shee seeketh, and what she desireth; but man by some strange meane waxeth deafe, and will not heare what shee gently counselleth.

Nature is a certain strength and power put into things created by God, who giueth to each thing that which belongeth vnto it.

Quod satiare potest diues natura ministrat,
Quod docet infrænis gloria, fine caret:
Hoc generi hominum à natura datum, vt qua in familia laus aliqua fortè floruerit, hanc fere qui sunt eius stirpis (quod fere hominum ad memoriam patrum virtute celebretur) cupidissime prosequantur.

Of LIFE.

Desi *Life, which wee commonly call the breath of this World, is a perpetuall battaile, and a sowre Skirmish, wherein we are one while hurt with Enuie, another while with Ambition, and by and by with some other vice, besides the suddaine on-sets giue*

vs

vpon our bodies by a thousand sorts of diseases, and flouds of aduersities vpon our spirits.

LIfe is a pilgrimage, a shadow of ioy, a glasse of infirmitie, and the perfect path-way to death.

All mortall men suffer corruption in their Soules, through Vice; and in their Bodies, through Wormes.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to liue, then not to know how to liue, *Salust.*

It is hard for a man to liue well, but very easie to dye ill.

If a good man desire to liue, it is for the great desire he hath to doe good; but if the euill desire to liue, it is for that they would abuse the World longer.

The children of vanitie call no time good, but that wherein they liue according to their owne desire, and doe nothing but follow their own filthy lusts.

Mans life is like Lightning, which is but a flash, and the longest date of yeeres is but a Bauens blaze.

Men can neither inlarge their liues as they desire, nor shun that death which they abhorre, *Menan.*

A deteſtable life remooueth all merit of Honorable Buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue. *Gueuara.*

The man that deſireth life and feareth death, ought carefully to gouerne his tongue.

Life is ſhort, yet ſweet, *Eurip.*

Life to a wretched man is long, but to him that is happy, very ſhort, *Menan.*

Mans life is a warfare, *Seneca.*

The mortall life which wee enioy, is the hope of life immortall, *Aug.*

An vndefiled life, is the reward of age *Aug.*

No man is ſo old, but thinketh he may yet liue another yeere. *Hieron.*

The breath that maintaineth life, endeth it.

A good life is the readieſt way to a good name, *Aurel.*

Better it is to be carefull to liue well, then deſirous to liue long.

A long life hath commonly long cares annexed with it.

Moſt

Moſt men in theſe dayes, will haue precepts to be ruled by their life, and not their life, to be gouerned by precepts.

Fooles when they hate their life, will yet deſire to liue, for the feare which they haue of death, *Crates.*

Mans life is lent him for a time, and hee that gaue it, may iuſtly demand it when he will.

They liue very ill, who alwayes thinke to liue.

To a man in miſery, life ſeemeth too long, but to a wordly minded man liuing at pleaſure, life ſeemeth too ſhort, *Chilo.*

What a ſhame is it for men to complain vpon God, for the ſhortnes of their life, when as they themſelues, as ſhort as it is doe through riot, malice, murthers, care and Wars, make it much ſhorter, both in themſelues and others? *Theophraſtus.*

——*hoc eſt*
Viuere bis, vita poſſe priori frui.
Eſt noſtra vino vita quam ſimillima.
Acceſſit, eſt quam reliquæ parua potior.

Of The Soule.

Deſi. *The ſoule is a created ſubſtance inuiſible, incorporall immortall, reſembling the image of her creator, a Spirit that giueth life to the body, where-*

vnto

vnto it is ioyned: a nature alwayes mouing it selfe, capable of reason and the knowledge of God, to loue him, as being meete to bee vnited to him through loue to eternall felicitie.

THe greateſt thing that may bee ſaid to bee contayned in a little roome, is the Soule in a mans body, *Plato.*

An holy and vndefiled Soule, is like Heauen; hauing for her Sunne, vnderſtanding, and the zeale of Iuſtice and Charitie; for the Moone, Faith; and her Vertues for the Starres.

Euery Soule, is either the Spouſe of Chriſt, or the Adultereſſe of the Deuill, *Chryſ.*

The mind is the eye of the Soule, *Plat.*

The Soule is compounded of Vnderſtanding, Knowledge, and Senſe; from which all Sciences and Arts proceed, and from theſe ſhe is called reaſonable.

The Soule is diuided into two parts, the one Spirituall or Intelligible, where the diſcourſe of reaſon is; the other brutiſh, which is the ſenſuall will of it ſelfe, wandring where all motions contrary to reaſon reſt, and delighting onely to dwell, where euill deſires doe inhabit.

The

The actions of the ſoule are will, iudgment, ſence, conceiuing, thought, ſpirit, imagination, memory, vnderſtanding.

The incomparable beauty of the ſoule, is prudence, temperance, fortitude, and iuſtice.

All the felicity of man, as wel preſent as to come, dependeth on the ſoule, *Clem.*

The ſoule is the organ and inſtrument of God, whereby he worketh in vs, and lifteth vs vp to the contemplation of his diuine power and nature.

The ſweeteſt reſt and harbor for the ſoule, is a conſcience vncorrupted.

The ſoule payeth well for hire in the body, conſidering what ſhee there ſuffereth.

The ſoule of the iuſt man is the ſeate of wiſedome. *Auguſt.*

The body is the Sepulchre of a dead ſoule.

The Soule is the breathing of God, *Ambroſe.*

If thy ſoule bee good, the ſtroke of death cannot hurt thee, for thy ſpirit ſhall liue bleſſedly in Heauen, *Baſil,*

As they that haue health full-bodies, easily endure both cold and heat, so they that haue a stayed and setled soule, haue the dominion ouer anger, griefe, ioy, and all other their affections, *Plato.*

It is not death that destroyeth the soule, but a bad life.

A sound soule correcteth the naughtinesse of the body.

All mens soules are immortall, but the soules of the righteous are immortall and diuine, *Socrates.*

It is good to haue a regard to the health of the mind, that the bodie thereby may be preserued from danger.

The diseases of the body are easie to be cured, but for the malady of the mind no medicine can be found.

The pleasure of the minde excelleth the pleasures of the body.

By what other name canst thou call the soule, then God, dwelling in a mans body?

It is as great charitie to edefie the soule, as sustaine the body, *Bernard.*

The nobilitie of the soule is alwayes to be thought vpon.

The

The ſoule in the fleſh, is as amongſt hornes, *Bernard.*

The ſoule is the naturall perfection of the body, *Aurel.*

The body conſidereth nothing but what is preſent, the minde conceiueth what is paſt, and what is to come.

The ſoule of man is an incorruptible ſubſtance, apt to receiue eyther ioy or paine both heere, and elſe where, *Solon.*

While the ſoule is in the companie of good people, it is in ioy; but when it is among euil men, it is in ſorrow and heauineſſe.

As the body is an inſtrument of the ſoule, ſo is the ſoule an inſtrument of God.

The body was made for the ſoule, and not the ſoule for the bodie.

Looke how much the ſoule is better then the body, ſo much more grieuous are the diſeaſes of the ſoule, then the diſeaſes of the body. *Diogenes.*

By the iuſtice of God, the ſoule muſt needs bee immortall, and therefore no man ought to neglect it, for though the bodie dye, yet the ſoule dyeth not.

The delights of the ſoule, are to know her

her maker, to consider the words of heauen, & to know her owne state & being.

Tres vitales spiritus creauit Omnipotens: vnum qui carne non tegitur: alium, qui carne tegitur; sed non cum carne moritur: tertium, qui carne tegitur, & tum carne moritur. Primus Angelorum, secundus hominum, tertius brutorum est.

Of the SENSES.

Defi. *Senses are the powers of the soule and bodie. In number fiue, Seeing, Hearing, Smelling, Tasting and Touching.*

Of SEEING.

TVlly would neuer leaue, vntill the eye, the eare, the mouth, and euery sense of his Auditors were full.

The eyes were giuen to men, to be as it were their watch towers and sentinels, the guiders and leaders of the dody.

Of more validity is the sight of one eye, then the attention of ten eares; for in that a man seeth, is assurance, and that he heareth, may be an error.

The sight, the affection, and the hand are instruments to gather bribes.

What can saying make them beleeue whom seeing cannot perswade? S.P.S.

A wanton eye, is the messenger of a vnchaste heart, *August.*

Marcus Varro was surnamed *Strabo*, for his quicke sight, that from *Lilibeum* a prouince in *Sicilia*, hee could tell the number of the saile of ships which came out of the Hauen of *Carthage*.

Hee that is borne blind, is wiser then the deafe or dumbe, *Aristotle*.

Blindnesse it selfe commends the excellencie of sight, *August*.

The eye is the most precious part of the body, and therefore it is said, I will keepe thee as the apple of mine eye.

The eyes are the Windowes of the body, or rather of the soule, which is lodged in it.

The sight is the chiefest sense, and the first mistris that prouoked men forward, to the studie and searching of knowledge and wisedome.

By hearing, not seeing, wee come to the knowledge of truth.

Hearing is the preparation of the sight, *Bernard*.

That which the eye seeth, the heart is often grieued at.

The sense of the eyes, answereth to the element of fire.

Man onely of all creatures seeth, and contemplateth at once.

Nihil est difficilius quàm à consuetudine oculorum mentis aciem abducere.

Totius hominis debilitas est oculos perdidisse.

HEARING.

THe Eare tryeth the wordes, as the mouth tasteth meate.

To whomsoeuer at the first the sense of hearing is denyed, to them the vse of the tongue shall neuer be granted.

As a stone cast into the water, maketh many rounds, so a sound which is begotton in the aire, hath his circles, which are multiplied vntill they come to the eare, *Aristotle.*

The eares of a man, and the eares of an Ape, are not to be moued.

Plinie writeth a wonderfull example of the sense of hearing; that the battel which was fought at Sybaris, the same day was heard at Olimpia, the place being aboue fiue hundred miles distant.

The Sense of hearing, is answerable to the element of the ayre.

Qui audiunt audita dicunt, qui vident, plane sciunt.

Auris prima mortis ianua, prima operiatur & vita, Bernardus.

Smel-

SMELLING.

THe ſenſe of ſmelling, is meerly conioyned with the ſenſe of taſting.

The ſenſe of ſmelling, is not onely for pleaſure but profit.

Albeit euery thing that ſmelleth well, hath not allwayes a good taſt; yet whatſoeuer a man findeth good to his taſte, the ſame hath alſo a good ſmel; and that which is found to haue an ill relliſh, the ſame hath alſo a bad ſmell.

Sweet ſmels are good to comfort the ſpirits of the head, which are ſubtile and pure; and ſtinking ſauors are very hurtfull for the ſame.

This ſenſe of ſmelling agreeth with the ayre and fire; becauſe ſmels are ſtirred vp by heat, as ſmoake by fire; which afterward by meanes of the aire, are carried to the ſenſe of ſmelling.

Non bene olet, qui ſemper olet.

Odorem morum fama diiudicat colore conſcientiæ; Bernardus.

TASTING.

THe ſenſe of taſte, is that ſenſe wherby the mouth iudgeth of all kindes of taſte.

Hee that hath not tasted the things that are bitter, is not worthie to taste the things which are sweeter.

The iudgment of taste is very necessary for mans life, and especially for the nourishment of all liuing creatures, because all things which the earth bringeth forth, are not good for them.

This sense of tasting answereth to the element of ayre.

Intellectus saporum est cæteris in prima linguæ hominis in palato.

Gustus mercatum inuitat, Euripides.

THe sense of touching answereth the element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof ought to be close together, and throughout, and such as taketh more fast and surer hold then any of the rest.

The sense of touching, although it be the last, yet is the ground of all the rest, *Aristotle.*

One may liue without sight, hearing, and smelling, but not without feeling.

Sensuum

Sensuum ita clara iudicia & certa sunt, vt si optio naturæ nostræ detur, & ab ea Deus aliquis requirat, contenta ne sit suis integris incorruptisque sensibus, an postulet melius aliquid non videam quod quærat amplius, Cicero.

Nos aper auditu, Linx visu, simia gustu
Vultur odoratu, nos vincit Aranea tactu.

Of CHILDREN.

Defi. *Our Children are the naturall and true Issues of our soules, of the same mould and temperature, begot by the Worke of Nature, and made by the power of the Almightie.*

CHildren are a blessing of God, bestowed vpon man for his comfort.

Children, according to their bringing vp, proue either great ioy, or great griefe to their Parents.

He is happy that is happy in his childrē.

When wee behold our children, wee see a new light, *Theocritus.*

A good sonne is a good Citizen, *Stob.*

That child is not bound in dutie to his parents, of whom hee neuer learned any vertuous instruction.

Whatsoeuer good instructions children learne in their youth, the same they retaine in their age.

The wicked example of a Father, is a great prouocation of the sonne to sinne.

Nothing is better to be commanded in a Father, then the teaching of his children by good example, as much as by godly admonition.

Children by their lasciuious and vngodly education, grow in time to be persons most monstrous and filthy in conuersation of liuing.

The fault is to bee imputed vnto the Parents, if children for want of good bringing vp, fall to any vnhoneſt kind of life.

As thoſe men which bring vp Horſes, will firſt teach them to follow the bridle; ſo they that inſtruct children, ought firſt to cauſe them to giue eare to that which is ſpoken.

Men ought to teach their children liberall Sciences, not becauſe thoſe Sciences may giue any vertue, but becauſe their mindes by them are made apt to receiue any vertue, *Seneca.*

Thoſe children which are ſuffred either to eat much, or ſleep much, be commonly dull-witted, and vnapt to learne.

As waxe is readie and pliant, to receiue any kind of figure or print; ſo is

a

a young childe apt to receiue any kind of learning.

The child that hath his minde more conſtant then his yeeres, yeeldes many hopes of a ſtayed and toward age.

He that letteth his ſonne run at his owne liberty, ſhall find him more ſtubborne then any head-ſtrong colt, when he commeth to be broken, *Byas.*

The beſt way to make thy children to loue thee when thou art old, is to teach them obedience in their youth.

Nothing ſinketh deeper, nor cleaueth faſter in the minde of man, then thoſe rules which hee learned when he was a child.

The ſonne cannot but proſper in all his affaires, which honoureth his parents with the reuerence due vnto them.

When thy Father waxeth old, remember the good deedes hee hath done for thee when thou waſt young.

Thou haſt liued long enough, if thou haſt liued to releeue the neceſſitie of thy Father in his old age.

The law of nature teacheth vs, that we ſhould in all kindneſſe loue our parents.

Thoſe

Thoſe children that denie dutifull obedience vnto their Parents, are not worthy to liue.

Solon made a law, that thoſe Parents ſhould not bee relieued in their old age of their children, which cared not for their vertuous bringing vp.

We ought to giue good examples to children, becauſe if they ſee no vncomelineſſe, they ſhall bee inforced to follow goodneſſe and vertue. *Xenophon.*

The Lacedemonians anſwered *Antipater*, that they would rather die, then giue him their children, which hee demanded for hoſtages; ſo great account made they of their education.

Such as leaue great riches to their children, without ſeeing them brought vp honeſtly, are like vnto them that giue much prouender to young Horſes, but neuer breake them at all, for ſo they waxe fat, but vnprofitable, *Socrates.*

Hee which maketh his ſonne worthy to be had in eſtimation, hath done much for him, although he leaue him but little wealth.

Children ought to learne that which they

they ſhould do when they are men, *Aug.*

No puniſhment can be thought great enough for that child, which ſhould offer violence to his Parents; whom (if ther were occaſion offered) he ſhould be ready to defend with loſſe of his owne life.

Striue not in words with thy Parents, although thou tell the trurh.

Solon being asked why hee made no Law for Paricides; anſwered, that hee thought none would be ſo wicked.

Magnam vim, magnam neceſſitudinem, magnam poſsidet religionem paternus, maternuſque ſanguis: ex quo ſi qua macula concepta eſt, non modo elui non poteſt, verum eo vſque permanat ad animum, vt ſummus furor, atque amentia conſequatur eum.

Of Youth.

Defi. *Youth is the fourth age of man: then doe men grow in body, in ſtrength and reaſon, in vice and vertue, and at that age the nature of a man is knowne, and whereunto he bendeth his mind, which b fore could not be diſcerned, by reaſon of the ignorance of his age.*

THe deeds that men commit in their youth, were neuer yet found ſo vpright and honeſt, but it was thought more praiſe-worthy to amend them then declare them.

Youth that heeretofore delight to trie

trie their vertues in hard Armours, take now their whole delight and content in delicate and effeminate amours.

Wantonneſſe, liberty, youth & riches, are allwayes enemies to honeſtie, *Solon.*

Youth going to warres, ought to feare nothing but good and euill renowne, *Eurip.*

It is very requiſite that youth bee brought vp in that part of lerning, which is called humilitie, *Lactan.*

A man followeth all his life long his firſt addreſſing in his youth, as if a tree bloſſome not in the ſpring, it will hardly beare frute in Autumne.

As the Cypres tree, the more it is watered, the more it withereth, and the oftner it is lopped, the ſooner it dieth, ſo vnbridled youth, the more it is by graue aduice counſelled, or due correctors controlled, the ſooner it falleth to confuſion.

Where vice is embraced in youth, there commonly vertue is neglected in age, *Cicero.*

Youth fireth his fancy with the flame of luſt, and old age fixeth his affections with the heate of loue.

Young eares make their account only of the glisteting shew of beautie, but gray haires respect only the perfect substance of vertue.

The mind of a young man is momentarie, his fancie fading, his affections fickle, his loue vncertaine, and his liking as light as the winde, his fancy fiered with euery new face, and his minde moued with a thousand sundrie motions, lothing that which of late he did loue, and liking that for which his louing mind doth lust, frying at the first, and freezing at the last.

The follies that men commit in their youth, are causes of repentance in old age.

Cupid alloweth none in his court, but young that can serue, fresh and beautifull to delight, wise that can talke, secret to keepe silence, faithfull to gratifie, and valiant to reuenge his mistresse iniuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in sight, and vnsauorie in the smell.

Youth, if it blush not at beautie, and carrie antitodes of wisdome against flat-

tery,

flattery, folly will be the next hauen he ſhall harbour in.

Hee that in youth guideth his life by reaſon, ſhall in age find the readie foot-path from ruine, *Theopom.*

There is nothing ſweeter then youth, nor ſwifter decreaſing while it is increaſing.

Young Willowes bend eaſily, and greene wits are intangled ſodainly.

So tutor youth, that the ſinnes of age be not imputed to thee, *Pythag.*

Impardonable are their offences, that for heaping vp of riches, forget to bring vp their youth in honeſt manners.

Noble wits corrupted in their youth with vice, are more vngracious then peaſants that are borne barbarous.

Youth well inſtructed, maketh age well diſpoſed.

Hee is moſt perfit, which adorneth youth with vertues, *Herm.s.*

The better that a child is by birth, the better ought hee in his youth to bee inſtructed.

The impreſſion of good doctrine ſtampt in youth, no age nor fortune can out-weare.

Examples

Examples are the beſt Leſſons for youth.

The humour of youth is, neuer to thinke that good, whoſe goodneſſe hee ſeeth not, S. P. S.

The death of youth is a ſhip-wracke.

Youth ought to vſe pleaſure and recreation, but as naturall eaſe and reſt.

The inſtructions which are giuen to youth, ought not to be tedious; for being pithy and ſhort, they will the ſooner heare them, and the better keepe them.

Yong men are no leſſe bound to their Tutors for the vertues they teach them, then to their Parents for the life they gaue them.

Semper magno ingenio adoleſcentes refrænandi potius a gloria quam inuitandi ſunt: amputanda ſunt plura illi ætati, ſi quidam efflorecit ingenij laudibus.

Vicina eſt lapſibus iuuentus, quia variarum æſtus cupiditatum feruore calentis ætatis inflammatur.

Of Mvsike.

Defi. *Muſike is an inſearchable and excellent Art, in which by the true concordance of ſounds, a ſound of harmonie is made, which reioyceth the ſpirits, & vnloadeth griefe from the heart, and conſiſteth in time and number.*

THe moſt commendable end of Muſike, is the Prayſe of God.

Diſ-

Diſagreeing Muſike and vaine paſtimes, are the hinderance of delight.

The brutiſh part of the ſoule, depending of the feeding beaſt without reaſon, is that which is pleaſed, and ordered by ſounds and Muſike.

Muſike is fitter for funerals then feaſts, and rather meete for paſſions of Anger, then daliance and delight, *Eurip.*

Muſike vſed moderately, like ſleepe, is the bodies beſt recreation.

Loue teacheth Muſike, though a man be vnskilfull, *Plutarch.*

Muſike is the gift of God.

The better Muſike the more delighted in.

To ſing well, and liue ill, is abominable before God.

Nothing rauiſheth the minde ſooner then Muſike, and no Muſike is more ſweet then mans voyce.

There is no Law to be compared with loue, nor any Art to the Art of Muſike.

The ignorance of Muſike, hindreth the vnderſtanding of the Scriptures.

One day takes from vs the credit of another, and one Muſike extinguiſheth the pleaſure of another.

Mu-

Muſike ouercommeth the heart, and the heart ruleth all other memories.

Beauty is no Beauty without Vertue, nor Muſike no Muſike without Art.

Muſike is a comfort to the mind, oppreſſed with Melancholy,

That Muſike loſeth moſt his ſound and grace, which is beſtowed vpon a deafe man.

It is impoſſible with great ſtrokes to make ſweet Muſike.

The lowd ſound of Drums and Trumpets, is counted a Captaines warfaring Muſike, *Byas.*

Shame and danger are Prides Muſicians.

Hope is griefes beſt Muſike, and ouercomes the deſire of the ſoule.

Muſike ouer our ſoules is both Queene and Miſtres.

All things in this World is but the Muſike of inconſtancie.

Muſike which comforts the mind, hath power to renue Malancholy.

All things loue their likes, and the moſt curious eare, the delicateſt Muſike.

Too much ſpeaking hurts, too much galling

galling smarts, and too much Musike gluts and distempereth.

Youth ought to exercise themselues in Musike, and to imploy their time in those harmonies which stirre vp to commendable operations and moral vertues, tempering desire, greedinesse, and sorrowes; forasmuch as Musike consisteth in certaine propositions, and concords of the voyce.

Musike is the Load-stone of fellowship, the cheerefull reuiuer of dulled spirits, and the sole delight of dancing.

Siluestres homines sacer interpresque Deorum.
Cædibus & fœdo victu deterruit Orpheus.
Dictus ob id entre Tigres abidosque Leones.
Vt quidem magnetes ferrum attrahunt, at Theamedes *qui in Aethiopia nascitur, ferrum abigit, respuitque: Ita est muces sigenus quod sedet affectus, est quod incitet.*

Of DANCING.

Defi. *Dancing is an actiue motion of the bodie, which proceedeth from the lightnesse of the heart, iudicially obseruing the true time and measure of Musike.*

TIme and Dancing are Twins, begot together, Time, the first-borne, being the measure of all moouing, and Dancing the moouing of all in measure.

Dan-

Dancing is loues proper exercise.

Dancing is the childe of Musike and Loue.

Loue brought forth the three Graces, with hand in hand, dancing an endlesse round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is the faire Character of the Words consent, the Heauens great figure, and the Earths ornament.

The Virgins of Basill, on the festiuall dayes vse to dance publikely, without the company and leading of men, and to sing chaste Songs: and by this meanes Effeminacie, Idlenesse, and Lasciuiousnesse being auoyded, they become the Mothers of well-knit, and manly children, *Ramus.*

Pyrrhus play, which hee inuented in Crete for the Souldiers to exercise themselues in Armes, wherin he taught diuers gestures, and sundry shifts in mouings, whence first proceeded much: the vse of Warres, was a kind of dancing in armes, as *Dionisius Halycarnassæus*, in his seuenth Booke testifieth.

When

When the Mermaides dance and sing, they meane certaine death to the Mariner.

When the Dolphins dance, some dangerous storme approacheth.

The soberer and wiser sort among the Heathen, haue vtterly disliked dancing; and among the olde Romanes it was counted a shame to dance.

Dancing is the chiefest instrument of Ryot and Excesse.

Semphronia a Romane Lady, although fortunate in Husband and Children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciuiousnesse, for more then necessary expertnesse in footing a Dance.

Plato and *Aristippus* being inuited to a Banquet of *Dionisius*, and being both by him commanded to array themselues in purple and to dance, *Plato* refused with this answere, I am borne a man, and know not how to demeane my selfe in such womanish effeminacy. *Aristippus* arrayed himselfe in Purple, and prepared himselfe to dance, with this answere: At the Solemnities of our Father *Liber*,

a chaſte minde knoweth not how to be corrupted.

Calyſthenes, King of Sicyon, hauing a Daughter marriageable, commanded that it ſhould bee proclaymed at the Games of Olympus, that hee that would bee counted *Calyſthenes* Sonne in Law, ſhould within threeſcore dayes repaire to Sicyon. When many Wooers had met together, *Hipoclides* the Athenian, Sonne of *Tiſander*, ſemeed the fitteſt: but when as he had trod the Laconique and Attique Meaſure, and had perſonated them with his legs and armes, *Caliſtheres* ſtomaking it, ſaid, O thou Sonne of *Tiſander*, thou haſt danced away thy Marriage.

Albertus the Emperour, father of *Ladiſlaus*, was wont to ſay that hũting was the exerciſe of a man, but dãcing of a womã.

Fredericke, the third Emperor of Rome, would often vſe to ſay, that hee had rather be ſicke of a burning Feauer, then giue himſelfe to dancing.

Alphonſus, that moſt puiſſant King of Aragon and Sicily, was wont to taxe the Frenchmen of great lightneſſe, who the more

more ancient in yeeres they waxed, the more they delighted themselues with vaine and frantike dancing.

The same *Alphonsus*, when he had beheld a woman dance very lasciuiously and impudently, Behold, quoth hee, by and by *Sibylla* will deliuer an Oracle. He reputing dancing to bee a kind of frantikenesse; *Sibylla*, the Propheteesse neuer yeelding any Oracle, except possessed first with a fury.

The same noble King, hearing that *Scipio* was wont to recreate himselfe with dancing, said, that a Dancer did differ nothing from a madman, but onely in the length of time, the one being mad so long as he liueth, the other whilst he danceth, *Alphon.*

The Romanes, Lacedemonians, and other well-ordered Common-weales, banished out of their Countries all vaine pleasures, and aboue all, dancing, as seruing to none other vse, but to effeminate yong men, and to allure them to vice.

No man danceth, except he be drunke or mad, *Tully.*

The

The vertuous Matrons by dancing, haue oftentimes loſt their Honours, which before they had long nouriſhed; and Virgins by it learne that which they had beene better neuer to haue knowne, *Petrarch.*

Tully, finding fault with an enemie of his, called him in deriſion, a braue Dancer.

They which loue dancing too much, ſeeme to haue more braines in their wit then their head, and thinke to play the Fooles with reaſon, *Terence.*

A lamentable tune is the ſweeteſt Muſike to a woſull mind, S.P.S.

Muſike is the ſweet meate of ſorrow.

In the Sea of Hiſtories, mention is made of an Arch-biſhoppe of Magdeburg, who broke his necke dancing with a Damſell.

Hee danceth well, to whom Fortune pipeth.

Socrates, which was pronounced by the Oracle of *Apollo*, to bee the wiſeſt man in all Greece, was not aſhamed in his old age to learne to dance; extolling dancing with wonderfull prayſes.

It is neceſſary that our foot-ſteps bee as well ruled, as our words ought to be.

God threatned the Daughters of Sion, for that they went winding and prancing, making their ſteps to be heard againe.

Apud antiquos tanto in pretio habita eſt ſaltatio, vt populi præſides & anteſignani præſaltorum nomine honorarentur.

Saltatio non ad pudicus, ſed ad adulteras pertinet.

Of MAN.

Deſi Man is a creature made of God, after his owne Image, iuſt, holy, good, and right by nature, and compounded of Soule and Body: of Soule, which was inſpired of God with ſpirit and life, and of a perfit naturall body, framed by the ſame power of God.

A Man may be without fault, but not without ſinne, *Aug.*

Man was created to ſet forth the glory of his Creatour, and to ſpeake and do thoſe things which are agreeable vnto him, through the knowledge of his benefits.

Man is nothing but calamitie itſelfe, *Hero.*

Mans nature is deſirous of change.

Man was wonderfully created, but more wonderfully redeemed, *Aug.*

Man

Man is the Example of Imbecilitie, rey of Time, ſport of Fortune and En- y, the Image of Vnconſtancie, and the ery ſeat of Fleame, Choler, & Rhumes, *Plut.*

A good man alwayes draweth good hings out of the treaſure of his heart, nd a wicked man that which is wicked, *Chryſ*

Man is ſo excellēt a creature, that al o- her creatures were ordained for his vſe.

The duty of man conſiſteth in know- ng of his owne nature, in contempla- ing the Diuine Nature, and in labour o profit others.

Man is onely a breath and a ſhad- low, and all men are naturally more in- lined to euill then goodneſſe, and in heir actions are fraile and vnconſtant, s the ſhadow of ſmoke.

The end of mans knowledge is humi- iation and glory, *Bonauen.*

Man wilfully-minded, depriueth him- elfe of all happineſſe.

Miſeries haue power ouer man, not nan ouer miſeries.

To the greateſt men, the greateſt miſ- hiefes are incident.

Whatsoeuer chanceth to one man, may happen likewise to all men.

Man by nature keepeth no measure in his actions, but is carried away through violence of his sundry actions.

No creature, but man, hath any knowledge of God.

Man hath no power ouer his life, but liues ignorant of the certaine time of his death; euen as a beast, onely comforting himselfe with confidence.

To euery man belongeth two powers, a desire and an opinion; the first body-bred, leading to pleasure, the other soule-bred, leading to good things, *Cicero.*

Opinion and desire, hold in a man great Controuersies, for when opinon is Victor, then he is sober, discreet and chaste, but when desire ouer-commeth, hee is riotous, wild and vnsatiate.

All men naturally haue some loue and liking of the truth.

All things are resolued into those things whereof they are compounded; the body of man being earth, shall returne to earth, and the soule being im-

mor-

mortall, ſhall enter into immortalitie.

A man that paſſeth his life without profit, (as one vnworthie to liue) ought to haue the reſt of his life taken from him. *Plato.*

As much as a man is from head to foot, ſo much is he betweene his two longeſt fingers ends and armes ſtretched, *Plinie.*

All men are by nature equall, made all of the earth by one workman, and howſoeuer wee deceiue our ſelues, as deare vnto God is the poore Peaſant as the mightie Prince, *Plato.*

Miſerie then ſeemeth to be ripe for man, when he hath age to know miſery.

The Philoſophers knew mans imperfections, but could neuer attaine to know the true cauſe of them.

Nonne vides hominum vt ce ſos ad ſidera vultus
Sustulerit Deus ac ſublima ſinxerit ora,
Cum pecudes volucrumq, genus formaſq; ferarum,
Segnem atq; obſcœnam paſſim ſtrauiſſet in alum?

Of Choice.

Deſi. Choice doth belong vnto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and more noble part of his minde, alwayes ioyned with reaſon.

HEe that makes his choice without diſcretion, doth ſow his Corne hee

wots not when, and reapes hee knowe
not what.

It is better to brooke an inconueni
ence then a miſchiefe; and to bee cou
ted a little fond, then altogether foolis

In chooſing a Wife, chooſe her not b
the ſhape of her body, but for the go
qualities of her minde; not for her ou
ward perſon, but her inward perfectio

He that chooſeth an Apple by the ski
and a man by his face, may be decei
in the one, and ouer-ſhot in the other

He that is free, and willingly runne
into Fetters, is a Foole, and whoſoe
becommeth Captiue without conſtra
may bee thought eyther wilfull or v
leſſe.

If the eye bee the chooſer, the deſi
is ſhort, if the will, the end is want
reaſon, the effect is wiſdome, *Theo*

If thou chooſe Beauty, it fadeth, if R
ches, they waſte, if Friendes, they w
falſe, if Wiſdome, ſhe continues.

Chooſe thy friend, not by his m
vowes, but by his vertuous actions
who doth well without boaſt, is wo
to be counted a good man; but hee
vo

vowes much, and performes nothing, is a right Worldling, *Chilo.*

In chooſing a Magiſtrate, reſpect not the Riches he hath, but the Vertues hee enioyeth; for the rich man in Honour, feareth not to couet, the vertuous man in all Fortunes, is made for his Countrie, *Solon.*

It is a preſage of good Fortune to yong Maydens, when Flowres fall from their Hats, Falſhood from their Hearts, and Inconſtancy from their choice.

Choice is ſooneſt deceiued in theſe three things, in Brokers wares, Courtiers promiſes; and womans Conſtancies.

Iealouſie is the fruit of raſh election, S. P. S.

We chuſe a faire day by the gray morning, the ſtout Moyle by his ſturdy lims; but in choice of pleaſures, wee haue no election, ſith they yeeld no vſe, *Bodinus.*

Zeno, of all vertues made his choice of ſilence; for by it, ſaith hee, I heare other mens imperfections, and conceale mine owne.

All ſweet choice is ſowre, being compared with the ſowre choice of ſweete loue.

Who chuſeth loue, chuſeth feare and teares.

After the choice of a momentarie pleaſure, enſueth an endleſſe calamitie.

Artimeſia the Queene, being demanded, what choice ſhould be vſed in loue, quoth ſhe, imitate the good Lapidaries who meaſure not the nature of the ſtone by the outward hiew, but by the inward vertue.

So many Countries, ſo many Lawes, ſo many choices, ſo many ſeuerall opinions.

He that chuſeth eyther loue or loyalty, will neuer chuſe companion.

A little packe becomes a ſmal Pedler and a meane choice an humble conceit.

Electio non eſt de præterito ſed de futuro, Plut.

Liber eſſe non poteſt, cui affectus imperant & ambitates dominantur.

Of MARRIAGE.

Deſi. *Marriage being the chiefe ground and preſervation of all Societies, is nothing elſe but a communion of life betweene the Husband and the Wife, extending it ſelfe to all the parts that belong to the houſe.*

NVptiall faith violated, ſeldome or neuer ſcapes without reuenge. Cri-

ues. The

There is no greater plague to a married woman, then when her Husband dischargeth on her backe all his iarres, quarrels and passions, and reserueth his pleasures, ioyes and company for another.

Let men obey the Lawes, and women their Husbands willes, *Socra.*

Barren Marriages haue many brawls, *Basil.*

Humble Wedlocke is better then proud Virginity, *Aug.*

It is not meet that young men should marry yet, and old men neuer, *Diog.*

Marriage is an euill to be wished.

A woman without Dowry, hath no liberty to speake, *Eurip.*

Vnhappy is that man, that marrieth being in pouerty.

A woman bringeth a man two ioyfull dayes, the first her Marriage, the second her death, *Stobæus.*

A man in making himselfe fast, vndoeth himselfe.

Old age and Marriage are alike, for we desire them both, and once possessed then we repent, *Theod.*

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Electio non eſt de præterito ſed de futuro, Plut.

Liber eſſe non poteſt, cui affectus imperant & cupiditates dominantur.

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Old age and Marriage are alike, for we desire them both, and once possessed then we repent, *Theod.*

Giue thy Wife no power ouer thee: for if thou suffer her to day to tread vpon thy foot, shee will not sticke to morrow to tread vpon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their Sonnes, to trauell but one day: to marry one vertuous Daughter, to trauell ten yeeres, *Aurel.*

No man suffereth his Wife much, but he is bound to suffer more, *Aurel.*

The Grecian Ladies counted their yeeres from their Marriage, not their birth, *Hom.*

The Caspians made a Law, that hee which marryed after he had passed fiftie yeeres, should at the common Assemblies and Feasts, sit in the lowest and vilest place; as one that had committed a fact repugnant to Nature, terming him nought else but a filthy and doting olde Leacher.

He that marrieth one faire and dishoneſt, weddeth himselfe to a world of miseries, and if to one beautifull and neuer so vertuous, yet let him thinke this, hee shall haue a woman, and therefore a necessary euill.

Such

Such as are desirous to marry in haste, haue oftentimes sufficient time to repent at leisure.

If thou marry in age, thy Wiues fresh colours wil breed in thee dead thoughts and suspicion, and thy white haires her lothsomenesse and sorrow.

Cleobulus meeting with his Son *Ireon*, solemnizing the Ceremony of Mariage, gaue him in his hand a brãch of Hẽbane: meaning by this, that the vertuous dispositiõ of a wife is neuer so perfect, but it is interlaced with some froward fancies.

Inequality in Marriage, is often an enemy to loue, *Bion.*

The roundest Circle hath his Diameter, the fauorablest aspects their incident oppositions, and Marriage is qualified with many trifling griefes and troubles.

Hee that marries himselfe to a faire face, tyes himselfe oftentimes to a foule bargaine, *Byas.*

A good Husband must bee wise in words, milde in conuersation, faithfull in promise, circumspect in giuing counsell, carefull in prouision for his house, diligent in ordering his goods, patient

in

In importunitie, iealous in bringing vp his youth.

A good Wife must bee graue abroad, wise at home, patient to suffer, constant to loue, friendly to her Neighbours, prouident for her Houshold, *Theophrastus.*

Marirage with peace, is this Worlds Paradise; with strife, this lifes purgatory.

Silence and patience, causeth concord betweene married couples.

It is better to marry a quiet Foole, then a wittie Scold.

In Marriage, rather enquire after thy Wiues good conditions, then her great Dowry.

Spirituall Marriage beginneth in Baptisme, is ratified in good life, and consummated in a happy death.

Thales, seeing *Solon* lament the death of his Sonne, said, that for the preuention of such like troubles, hee refused to be married.

Hee which would faine finde some meanes to trouble himselfe, need but to take vpon him eyther the gouernement of a Ship or a Wife, *Plaut.*

A chaste Matron, by obeying her Hus-

Husbands will, hath rule ouer him.

The first coniunction of mans socity, is Man and Wife.

Qui cogitat de nuptijs, non cogitat bene,
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum sit hæc mortalibus.
Dotatam enim, si forte pauper duxerit,
Non iam ille coniugem, sed habet heram sibi
Cui seruit: at si pauper aliquam duxerit
Nil afferentem, seruus ille rursum erit,
Dum victum vtriq;, non sibi tantùm parat,
Duxit ne fœdam? vita dehinc acerba erit:
At iam pigebit ingredi limen domus.
Duxit ne formosam? nihilo erit hæc magis
Sui mariti quam sui vicini.
Ita in aliquod necesse est vt incidat malum.

Of Chastitie.

Defi. *Chastity is the beauty of the soule and purity of life, which refuseth the corrupt pleasures of the flesh, and is onely possessed of those who keepe their bodies cleane and vndefiled, and it consisteth eyther in sincere Virginity, or in faithfull Matrimony.*

CHastitie is of small force to resist, where wealth & dignitie ioyned in league, are armed to assault.

Pure Chastitie is beauty to our soules, grace to our bodies, and peace to our desires, *Solon.*

Frugalitie is the signe of Chastitie.

Chastitie in Wedlocke is good, but more

more commendable is it in Virginitie and Widdow-hood.

Chaſtity is a vertue of the ſoule, whoſe companion is Fortitude, *Amb.*

Chaſtity is of no account without Humility, nor Humilitie without Chaſtitie, *Greg.*

Chaſtitie is the ſeale of Grace, the ſtaffe of Deuotiõ, the marke of the Iuſt, the Crowne of Virginitie, the glorie of life, and a comfort in Martyrdome.

Chaſtitie groweth cheap, where Gold is not thought deare.

The firſt degree of Chaſtitie, is pure Virginitie, the ſecond, faithfull Matrimony.

Idleneſſe is the enemy to Chaſtitie.

As Humility is neceſſary, ſo Chaſtity is Honourable.

Chaſtity, Humility, and Charity, are the vnited Vertues of the ſoule.

Chaſtity without Charity, is a Lampe without Oyle.

Chaſtitie and Modeſtie, are ſufficient to inrich the poore; and wiſe-men in Marriage, rather make choice of honeſtie and manners, then looſeneſſe of ha-

hauiour, with great Land and rich Poſſeſſions.

Chaſtity is knowne in extremity, and crowned in the end with eternity.

If Chaſtitie be once loſt, there is nothing left Prayſe-worthy in a woman, *Niph.*

The firſt ſtep to Chaſtitie, is to know the fault, the next to auoyd it.

Though the body bee neuer ſo faire without Chaſtity, it cannot be beautiful.

Beauty by Chaſtity, purchaſeth praiſe and immortality.

Beauty without Chaſtitie, is like a Mandrake Apple, comely in ſhew, but poyſonfull in taſte.

Feaſts, Dances, and Playes, are prouocations to Inchaſtitie, *Quint.*

Beauty is like the Flowres of the Spring, and Chaſtity like the Starres of Heauen.

Where neceſſity is ioyned vnto Chaſtity, there authoritie is giuen to vncleannes: for neither is ſhe chaſte which by feare is compelled, neither is ſhe honeſt, which with need is obtayned, *Aug.*

A wandering eye, is a manifeſt token of an vnchaſte heart.

Gra-

Gratious is the face that promiſeth nothing but loue, and moſt celeſtiall the reſolution that liues vpon Chaſtity.

The true modeſty of an honeſt man, ſtriketh more ſhame with his preſence, then the ſight of many wicked and immodeſt perſons can ſtirre to filthineſſe with their talking.

Chaſtity with the reines of reaſon brideleth the rage of Luſt.

Doe not ſay that thou haſt a chaſte mind, if thine eye bee wanton, for a laſciuious looke is a ſigne of an inconſtant heart, *Ber.*

Amongſt all the conflicts of a Chriſtian ſoule, none is more hard then the warres of a chaſte minde, for the fight is continuall, and the victorie rare, *Cyprian.*

A chaſte eare cannot abide to heare that which is diſhoneſt.

——nul'a reparablis arte
Læſa pud tia eſt: deperit illa ſemel:
Lis eſt cum forma magna pudicitiæ.

Of Content.

Defi. *Content is a quiet and ſetled reſolution in the mind, free from Ambition and Enuy, aiming no further then to thoſe thinges already poſſeſſed.*

Content is great riches, and patient pouerty is the enemy of fortune.

Better it is for a time with content to preuent danger, then to buy fained pleasures with Repentance.

He that cannot haue what he would, must be content with what he can get.

Content is sweet sauce to euery dish, and pleasantnesse a singular portion to preuent a mischiefe.

Content is more worth then a Kingdome, and Loue no lesse worth then life.

A wise man preferreth content before riches, and a cleere minde before great promotion.

Misery teacheth happy content, *Solon.*

What can bee sweeter then content, where mens life is assured in nothing more then in wretchednesse?

Content makes men Angels, but Pride makes them Deuils.

Many men lose by desire, but are crowned by content, *Plato.*

To couet much, is misery, to liue content with sufficient, is earthly felicitie.

To will much is folly, where abilitie wanteth; to desire nothing, is content, at despiseth all things.

The riches that men gather, in time may

may fayle, friendes may waxe falſe, hope may deceiue, vain-glory may tempt, but content can neuer be conquered.

Content is the bleſſing of Nature, the ſalue of pouerty, the Maſter of ſorrow, and the end of miſery.

To liue, Nature affoordeth, to liue content, Wiſdome teacheth.

Content, though it loſe much of the World, it partakes much of God.

To liue to God, to deſpiſe the World, to feare no miſery, and to flye flattery, are the enſignes of Content.

What we haue by the World, is miſery, what we haue by Content, is Wiſedome, *Aurel.*

The eyes quiet, the thoughts medicine, and the deſires Methridate, is Content.

To bee content, kils aduerſity if it aſſault, dryes teares if they flow, ſtayes wrath if it vrge, winnes Heauen if it continue.

He is perfectly content, which in extremes can ſubdue his owne affections.

No riches are comparable to a contented minde, *Plut.*

Hee that is patient and content in his trou-

troubles, preuenteth the poyſon of euill tongues in their lauiſh talkings.

Content & Patience are the two Vertues, which conquer and ouerthrow all Anger, Malice, Wrath, and Back-byting.

To liue content with our eſtate, is the beſt meãs to preuent ambitious deſires.

— *Nemo quam ſibi ſortem*
Seu ratio dederit, ſeu ſors obiecerit, illa
Contentus vixit, Horace. *Viuitur paruo bene.*

Of Constancie.

Defi. *Conſtancy is the true and immoueable ſtrength of the mind, not puffed vp in proſperitie, nor depreſſed in aduerſity, it is ſometimes called ſtability and perſeuerance, ſometimes pertinacy, the laſt of the part of fortitude.*

COnſtancy, except it be in truth, and in a good cauſe, is Impudency.

It is the part of Conſtancy, to reſiſt the dolors of the Minde, and to perſeuere in a well deliberated action, *Ariſt.*

Conſtancy is the health of the minde, by which is vnderſtood the whole force and efficacy of Wiſdome, *Cic.*

He that hath an inconſtant minde, is eyther blind or deafe.

Conſtancy is the Daughter of Patience and Humility, *Niphus.*

Conſtancy is the meane between elation

tion and abiection of the minde, guided by reaſon. *Plato.*

Conſtancie is onely the Nepenthes, which who ſo drinketh of, forgetteth all care and griefe.

Nothing in the World ſooner remedieth ſorrowes, then conſtancie and patience, which endureth aduerſitie and violence, without making any ſhew or ſemblance, *Agrippa.*

It is the lightneſſe of the wit, raſhly to promiſe what a man will not, nor is not able to performe, *Caſſidorus.*

The bleſſed life is in Heauen, but it is to be attayned vnto by perſeuerance.

It is a gerat ſhame to be weary of ſeeking that which is moſt precious, *Plato.*

Many begin well, but few continue to the end, *Ierom.*

Perſeuerance is the only Daughter of the great King, the end and confirmation of all vertues, and the vertue without the which no man ſhall ſee God. *Ber.*

Perſeuerance is the Siſter of Patience, the Daughter of Conſtancy, the Friend of Peace, and the Bond of Friendſhip.

Not to go forward in the way of God, to goe back-ward.

The

The constant man in adcersity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vaine he runneth, that fainteth before he come to the Goale, *Greg.*

The vnconstant man is like *Alcibiades* Tables, faire without and foule within.

The onely way to Constancie, is by Wisdome.

A constant minded man is free from care and griefe, despising death, and is so resolued to endure it, that he remembreth all sorrowes to bee ended by it, *Cicero.*

Constancie is the ornament of all Vertues.

Hee is not to be reputed constant, whose mind taketh no fresh courage in the midst of extremities, *Ber.*

Rarae fœlicitatis est celeritas & magnitudo, rarioris diuturnitas & constantia, Demost.

Tarde aggredere, & quod aggressurus sis, perseueranter prosequere.

Of Religion.

Defi. *Religion is a Iustice of men toward God, or a deuine honouring of him in the perfect and true knowledge of his Word, peculiar onely to man: it is*

the

the ground of all other vertues, and the onely meane to vnite and reconcile man vnto God, for his Saluation.

NO errour is so dangerous, as that which is committed in Religion, forasmuch as our saluation, quiet and happinesse consisteth thereon.

Man was created for the Seruice of God, who ought aboue all things to make account of Religion.

If it be a lewd part, to turne the Traueller out of his right way, and so to hinder him in his iourney, then are such as teach false doctrine much more to be detested; because through such a mischief, they lead men to destruction, *Aug.*

Saint *Augustine* reproueth *Varro* and *Pontifex Scaeuola*, who were of opinion, that it was very expedient men should be deceiued in Religion, because that there is no felicity or certaine rest, but in the full assurance thereof; and in an infallible truth, without Diuinity and the Doctrine of God, none can take any principle at all in the Discipline of manners.

The Word is a Medicine to a troubled

bled ſpirit, but being falſly taught, it prooueth a Poyſon, *Bern.*

Religion is like a ſquare or ballance, it is the Canon and rule to liue well by, and the very Touch-ſtone which diſcerneth the Truth from Falſhood.

The ancient Fathers haue giuen three principall markes, by which the true Religion is knowne; firſt, that it ſerueth the true God; ſecondly, that it ſerueth him according to his Word; thirdly, that it reconcileth that man vnto him which followeth it.

Vices border vpon Vertues, Superſtition vpon Religion, Prodigalitie vpon Bountie.

The true worſhip of God, conſiſteth in Spirit and Truth, *Chryſoſt.*

Where Religion is, Armes may eaſily be brought, but where Armes are without Religion, Religion may hardly bee brought in.

There can bee no ſurer ſigne of the ruine of a Kingdome, then contempt of Religion.

There can be no true Religion, where the Word of God is wanting.

Thoſe-

Thoſe men are truely religious, which refuſe the vaine and tranſitory pleaſures of the World, and wholy ſet their mindes on diuine Meditations.

He which is negligent, and ignorant in the Seruice of the Creator, can neuer be carefull in any good cauſe.

Religion doth linke and vnite vs together, to ſerue with willingneſſe one God Almightie. It is the guide of all other vertues, and they who doe not exerciſe themſelues therein, to withſtand all falſe opinions, are like thoſe Souldiers which goe to warre without weapons.

True Religion is the well-tempered morter that buildeth vp all Eſtates.

The principall ſeruice of God conſiſteth in true obedience, which the Prophets call a ſpirituall Chaſtitie; not to ſwerue there from, nor to thinke that whatſoeuer wee finde good in our owne eyes, pleaſeth him.

The knowledge of true Religion, Humility, and Patience, entertayneth Concord.

If men did know the truth, and the hap-

happineſſe which followeth true religion, the voluptuous man would there ſeeke his pleaſures, the couetous man his wealth, the ambitious man his glory; ſith it is the onely meane which can fill the heart, and ſatiſfie their deſire; it ſerueth alſo for a guide to leade vnto God, whereas the contrary doth cleane withholde vs from him.

No creature is capable of religion, but onely man, *Baſil.*

The firſt Law that ſhould be giuen to men, ſhould be the increaſe of religion and pietie.

It is a very hard matter to change religion.

Where no religion reſteth, there can be no vertue abiding, *Auguſt.*

True Religion is to be learned by faith, not by reaſon.

Religion is the ſtay of the weake, the maſter of the ignorant, the philoſophie of the ſimple, the oratorie of the deuout, the remedie of ſinne, the counſell of the iuſt, and the comfort of the troubled.

Pure religion and vndefiled before

God the Father, is this, to visite the fatherlesse and widdowes in their aduersitie, and for a man to keepe himselfe vnspotted of the world.

Philosophia pernosci non potest sine Christiana veraque religione: quam præsu'entem si tollas, fateor ecce & clamo, ludibrium illa, vanitas delirium.

Oportet Principem ante omnia esse Deico'am.

COVNTRIE or COMMON-WEALE.

Defi *Our Countrey is the Region or clime vnder which wee are borne, the common mother of vs all, which we ought to ho'd so deare, that in the defence thereof we should not feare to hazzard our liues.*

THere can be no affinitie neerer then our Country, *Plato.*

Men are not borne for themselues, but for their Country, Parents, Kindred, and Friends, *Cicero.*

There is nothing more to be desired, nor any thing ought to be more deare to vs, then the loue of our Countrey.

Children, Parents, Friends, are neere to vs, but our Countrey challengeth a greater loue, for whose preseruation, wee ought to oppose our liues to the greatest dangers.

It

It is not enough once to haue loued thy countrey, but continue it to the end.

Whereſoeuer we may liue well, there is our countrey.

The reſemblance of our Countrey is moſt ſweet, *Linius*.

To ſome men their countrey is their ſhame, and ſome are the ſhame of their countrey.

Let no man boaſt that hee is the Citizen of a great Citie, but that he is worthie of an honorable countrey, *Ariſt*.

We ought ſo to behaue our ſelues towards our countrey thankefull, as to a mother.

The profit of the countrey extendeth it ſelfe to euery Citie of the ſame, *Stob*.

Our countrey, ſaith *Cicero*, affordeth large fields, for euery one to runne to honour.

Our countrey firſt challengeth vs by nature.

The whole world is a wiſemās country

Neceſſitie compelleth euery man to loue his countrey, *Eurip*.

The loue which wee beare to our countrey, is not pietie, as ſome ſuppoſe,

but charitie, for there is no pietie, but that which wee beare to God and our Parents.

Many loue their country, not for it selfe, but for that which they possesse in it.

Sweet is that death and honourable, which we suffer for our Country, *Horat.*

If it bee asked to whom we are most engaged, and owe most dutie, our countrey and parents are they that may iustly challenge it.

The life which wee owe to Death, is made euerlasting, beeing lost in the defence of our Countrey.

Happy is that death, which being due to nature, is bestowed vpon our country.

Happy is that Common wealth, where the people doe feare the law as a tyrant, *Plato.*

A Common-wealth, consisteth of two things, reward, and punishment.

As the body is without members, so is the Common-wealth without lawes.

Peace in a Common-wealth, is like harmony in Musike, *August.*

Men of desert are least esteemed of in their owne countrey, *Eras.*

Nescio

Nescio qua natale solum dulcedine cunctos.
Adtrahit, & memores non sinit esse sui, Ouid.
Omnibus qui patriam conseruauerint, adiuuerint auxerint, certus est coelo & definitus locus, vbi beati aeuo sempiterno fruuntur, Cicero.

Of HOPE.

Defi. *Hope is that vertue whereby the spirit of man putteth great trust in honest and waightie matters, hauing a certaine and sure confidence in himselfe: and this hope must bee strongly grounded vpon a sure expectation of the helpe and grace of God, without which it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the vnhappy man.

Hee that will lose a fauour for a hope, hath some wit, but small store of wisedome, *Byas.*

Fortune may take away our goods, but death cannot depriue vs of hope.

Hopes aboue fortune, are the forepointers of deepe falles.

If thou chance to loue, hope well, whatsoeuer thy hap be.

That which is most common, is hope.

Hope is a waking mans dreame, *Plin.*

To put our confidence in the creature is to despaire of the Creator, *Greg.*

Vaine is the hope that doth not feare God.

This mortall life is the hope of the life immortall, *August.*

They onely hope well, who haue a good conscience.

Hope is the companion of loue.

Hope cannot be without faith.

Hope is the god of the wretched, *Bar.*

Hope grounded on God, neuer faileth; but built on the World, it neuer thriueth.

Hope apprehēdeth things vnseene, and attaineth things by continuance, *Plato.*

The Euenings hope may comfort the mornings misery.

Hope is fooles God, the Merchantmans comfort, the Souldiers companyon, and the ambitious mans poyson.

Hope of life is vanitie, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues and beguileth beleeuing followers.

Sweet words beget hope, large protestations nourish it, and contempt kils it.

He that supposeth to thriue by hope, may happen to beg in misery, *Bion.*

The apprehension of hope, derideth griefe, & the fulnes of hope cōsumeth it.

As

As all metals are made of Sulphur, ſo all pleaſures proceed from hope.

As the one part laboureth for the conſeruation of the whole body, ſo hope for the accompliſhment of all deſires,

Sadnes is the puniſhment of the heart, hope the medicine of diſtreſſe, *Crates.*

Hope is a pleaſant paſſion of the mind, which doeth not onely promiſe vs thoſe things that wee moſt deſire, but thoſe things alſo which we vtterly deſpaire of.

Our high hopes haue oftentimes hard fortunes, and ſuch as reach at the tree, commonly ſtumble at the root.

To hope for requitall of benefits beſtowed, may rather bee counted vſurie then vertue.

A cowardly louer without hope, ſhall neuer gaine faire loue with good fortune.

To hope againſt all hope, is the excellence of a mightie reſolution.

In a little place is hid a great treaſure, and in a ſmall hope, a boundleſſe expectation.

Confidence, except it be guided by modeſty, and proceed from iudgement,

may rathther bee called arrogancie then hope.

Hope of all passions, is the sweetest and most pleasant, and hereof it is said, that hope onely comforteth the miserable.

Hope is the Gouernour of men.

Perdicas seeing *Alexander* largely bestow many benifits vpon his friends, asked him, what he would leaue for himselfe? he answered, Hope.

A good and verteous man ought alwayes to hope well, and to feare nothing,

Hope is the begining of victory to come, and doth presage the same, *Pynd.*

Sola spes hominem in miseriis consolari solet.
Miserum est timere cum spes nihil.

Of Charitie.

Defi. *Charity is the indissoluble band of God with vs, whereby wee are inflamed with the loue of him for that which we owe vnto him, and thereby are induced to loue our neighbours for the loue of God.*

Charitie is the scope of all Gods Commandements, *Chrys.*

Charitie delayed, is halfe lost

Charitie ransometh vs from sinne, and deliuereth vs from death.

Charitie increaseth faith, begetteth hope, and maketh vs at one with God.

As

As the body without the ſoule enioyeth no life, ſo all other vertues without charitie are cold and fruitleſſe.

Charitie is a good and gracious effect of the ſoule, whereby mans heart hath no fancie to eſteeme any thing in this world, before the ſtudie to know God.

The charitable man is the true louer of God, *Seuerus.*

As the Sunne is to the world, and life to the body, ſo is charitie to the heart.

Charitie reſembleth fire, which inflameth all things it toucheth, *Eraſmus.*

Charity in aduerſity is patient, in proſperitie temperate, in paſſions ſtrong, in good works quicke, in temptations ſecure, in hoſpitalitie bountifull, amongſt her true children ioyfull, amongſt her falſe friendes patient.

Chartie in midſt of iniuries is ſecure; in hart bountifull, in diſpleaſures meeke, in concealing euils innocent, in truth quiet, at others misfortune ſad, in vertues ioyfull.

Charity in aduerſity fainteth not, becauſe it is patient, and reuengeth not iniuries, becauſe it is bountifull.

He that truely loueth, beleeueth and hopeth, *August.*

By charity one seeth the glorious light of God, *Aug.*

Hee alwayes hath to giue, that is full of Charity, *Bernard.*

To loue with all the soule, is to loue wisely; to loue with all the strength, is manfully to suffer for truth; to loue with all our heart, is to prefer the loue of God before all things that flatter vs, *Aug.*

The measure in louing God, is to loue him without measure, *Bernard.*

Charitie is the way of man to God, and the way of God to man, *Aug.*

If any man waxe drunke with the loue of God, he is straightwayes apt and readie to all good; hee laboureth and is not wearie, hee is wearie and feeleth it not, the malicious mocke him, and hee perceiueth it not, *Bernard.*

The loue of God hath power to transforme man into God.

Charitie maketh a man absolute and perfect in all other vertues.

Neither the multitude of trauels, nor the antiquity of seruice, but the great-

nesse

neſſe of charity increaſeth the reward.

The nature of charity is to draw all things to it ſelfe, and to make them participate of it ſelfe, *Lactan.*

God is charity, what thing is more precious? and he that dwelleth in charitie, dwelleth in God: what thing is more ſecure? and God in him; what thing is more delectable?

There is no vertue perfit without loue, nor loue without charity.

Charity is neuer idle, but worketh for him it loueth.

The greateſt argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is Lord of all Lawes, and a boundleſſe Emperour.

There is true charity; where two ſeuerall bodies haue one vnited heart.

Of charity mixed with mockery, followeth the truth of infamy, *Pubag.*

Charity is the childe of faith, and the guide to euerlaſting felicity.

All charity is loue, but not all loue charity, *Aug.*

The filthy effects of bribery hinder excee-

exceedingly the workes of nature, *Plato.*

Charitie causeth men to forsake sin, and embrace vertue.

Charitie is a word vsed of many, and vnderstood but of a few.

By charitie with God, we learne what is our dutie towards man.

By Charitie, all men, especially Christians, are linked and bound in conscience to releeue one another.

It is the true property of a charitable minded man, louingly to inuite the poore, courteously to intreate them, and quickly to suffer them to depart.

A poore man being in charitie, is rich, but a rich man without charitie, is poore, *August.*

Charitie and Pride do both feede the poore; the one to the praise and glorie of God, the other, to get praise and glorie amongst men.

Tyrannorum vita est, in qua nulla est charitas, nulla fides, nulla stabilis beneuolentiæ fiducia, omnia semper suspecta & sollicita sunt, nullus locus amicitiæ, Prata & arua, & pecudum greges diliguntur isto modo, quod fructus ex ijs capiuntur, hominis charitas & amicitia gratuita.

Of

Of Humilitie.

Defi. *Humilitie is a voluntarie inclination of the mind, grounded vpon a perfect knowledge of our owne condition: a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himself.*

HEe that gathereth vertues without humilitie, casteth dust against the wind, *Greg.*

As *Demosthenes* being demanded what was the first precept of Eloquence? answered, To pronounce well; being asked what was the second, answered the like, and so to the third: so the precepts of religion, the first, second, and third, is humilitie.

It is no commendations to be humble in aduersitie, but in the midst of prosperitie to beare a lowly saile, deserueth great praise.

Pride perceiuing humility to be honorable, desires oft times to be couered with the cloake thereof; for feare least appearing alwayes in his owne likenesse, he should be little regarded, *Demost.*

The chiefe point of mans humilitie consisteth in this, to subiect his will

vnto

vnto the will of God.

Happy is that man, whose calling is great, and spirit humble.

The best armour of the minde is humilitie.

Humilitie for her excelling should be the sister of true nobility, *Pontanus.*

Humility is more necessary then virginity, *Bernard.*

There are three degrees of humility; the first of repentance; the second, desire of righteousnesse; the third, workes of mercy.

Pride wageth warre in the Kingdome of humility, *Greg.*

Humility onely is the repairer of decayed chastity.

The easiest way to dignity, is true humility.

True discretion is neuer purchased but by true humility.

When all vices, in a manner decay in age, only couetousnesse increaseth *Aug.*

Sith the Countrey which we desire to dwell in, is high and heauenly, and the way thither, lowlinesse and humility, why then desiring this Country, doe we refuse the way? *Aug.*

Of

Of all vertuous workes, the hardeſt is to be humble.

Humility hath many times brought that to paſſe, which no other vertue nor reaſon could effect.

To the humble minded man, God reuealeth the knowledge of his truth.

If thou deſire to aſcend where God the Father ſitteth, thou muſt put on the humility which Chriſt the Sonne teacheth.

The vertue of humility, is the onely repairer and reſtorer of decayed charity.

Humility teacheth a man how to rule his affections, and in all his actions to keepe a meane.

The Spirit of God delighteth to dwell in the heart of the humble man, *Eraſ.*

If thou intend to build any ſtately thing, thinke firſt vpon the foundation of humility.

As lowlineſſe of heart maketh a man highly in fauour with God, ſo meekeneſſe of words maketh him to ſinke into the hearts of men.

Humblenes of mind ſtirs vp affection, augments benuolence, ſupports good

equitie,

equitie, and preſerueth in ſafety the whole eſtate of a Countrey.

Men are not in any thing more like vnto their Maker, then in gentleneſſe and humilitie.

Charitie and humilitie purchaſe immortalitie.

God dwelleth in Heauen: if thou arrogantly lift vp thy ſelfe vnto him, hee will flie from thee, but if thou humble hy ſelfe before him, he will come down to thee, *Auguſtine.*

Humilitas animi, ſublimitas Chriſtiani.

Tria ſunt quæ radicata nutriunt humilitatem, aſſiduitas ſubiectionis, conſideratio propriæ fragilitatis, & conſideratio rei melioris.

Of Old Age.

Defi. *Old age, the gift of Heauen, is the long experience of many yeeres, the exchange of ſundry fortunes, and the Schoole of Experience.*

SIcknes and old age are the two crouches, whereon life walketh to death, arreſting euery one to pay the debt which they owe vnto Nature, *Theopom.*

It is a vaine thing for him that is old, to wiſh that he were yong againe.

It is a lamentable thing to be old with feare, before a man come to bee old by age.

A

A gray beard is a certaine ſigne of old age, but not an aſſured toked of a good wit.

Age ought to keepe aſtraight dyet, or elſe will enſue a ſickly life.

Hoarie haires are Embaſſadours of great experience, *Chilo.*

As old folke are very ſuſpitious to miſtruſt euery thing, ſo are they likewiſe very credulous to beleeue any thing.

Youth neuer runneth well, but when age holdeth the bridle.

Age rather ſeeketh foode for ſuſtenance, then followeth Feaſts for ſurfets.

The benefit of old age is libertie, *Soph.*

When all things by time decay, knowledge by age encreaſeth, *Ariſt.*

Olde age enioyeth all things, and wanteth all things, *Democrit.*

In age we ought to make more readineſſe to die, then prouiſion to liue: for the ſteele being ſpent, the Knife cannot cut; the Sunne being ſet, the day cannot tarry; the flower being falne, there is no hope of frute; and old age being once come, life cannot long endure, *Aurel.*

T thoſe

Thoſe that ſpend their youth without reſtraint, would leade their age without controlement.

Beware of old age, for it commeth not alone, *Eurip.*

Euery age of man hath end, but old Age hath none, *Cicero.*

In Youth ſtudie to liue well, in Age to dye well; for to dye well, is to dye willingly, *Sen.*

Olde men are yong mens preſidents.

An Old man hath more experience to make a perfect choice, then a yong man skill in a happy chance.

Age directeth all his doings by wiſedome, but Youth doteth vpon his owne will.

Age hauing bought wit with paine and perill, fore-ſeeth dangers, and eſcheweth them.

The difference betweene an old man and a yong man, is this; the one is followed as a friend to others, the other is eſchewed as an enemy to himſelfe.

The Brachmans and Gymnoſophiſts made a Law, that none vnder the Age of forty, ſhould marry without the conſent

sent of their Seniors, left in their choice without skil, the man in processe of time should begin to loath, or the woman not to loue.

Old men are often enuied for their vertue, but yong men pitied for their vice.

Old men, by reason of their Age, and weakenesse of their strength, are subiect to sundry imperfections, and molested with many diseases, *Pacuuius.*

Gray haires oft-times are intangled with loue, but stayelesse youth intrapped with lust.

Age is more to bee honoured for his wisedome, then youth commended for his beauty.

The mind of an old mã is not mutable, his fancies are fixed, and his affections not fleeting, he chuseth without intention to change, & neuer forsakes his choice, till death make challenge of his life.

The old Cedar Tree is lesse shaken with the winde then the yong Bramble, and age farre more stayed in his affaires then youth.

Old men are more meete to giue coun-

counſell, then fit to follow warres, *Bya.*

Though yong men excell in ſtrength, yet old men exceede in ſtedfaſtneſſe.

Though all men are ſubiect to the ſudden ſtroke of death, yet old men in nature ſeeme neereſt to their graue.

Age is a Crowne of Glory, when it is adorned with Righteouſneſſe, but the dregs of diſhonour, when it is mingled with Miſchiefe.

Honourable Age conſiſteth not in the terme of yeeres, neither is it meaſured by the date of mans dayes: but by godly wiſedome, and an vndefiled life.

Age is forgetfull, and gray haires are declining ſteps from ſtrength.

Age is giuen to Melancholy, and many yeeres are acquainted with many Dumps.

Age ſpeaketh by Experience, and liketh by tryall, but Youth leaneth vnto wit, which is voyde of wiſedome.

Hee that will not be aduiſed by Age, ſhall bee deceiued by youth.

Old Age is the fore-runner of Death.

Age and Time are two things which men may fore-thinke of, but neuer preuent.

Men

Men of Age feare and fore-ſee, that which youth neuer regardeth.

Old folkes oft-times are more greedy of Coyne, then carefull to keepe a good Conſcience.

Age may bee allotted to gaze at Beauties bloſſomes, but youth muſt climbe the Tree, and enioy the Fruit.

Nature lendeth Age authoritie, but gentlneſſe of heart is the glory of all yeeres.

Children are compared, to the Spring-time, Striplings, to Summer, ſeaſon; Yong men, to Autumne; and Old men to Winter.

An old man ought to remember his Age paſt, and to bethinke himſelfe how he hath ſpent his time: if hee finde himſelfe faulty, in neglecting ſuch good deeds as hee might haue done, he ought forthwith to be carefull to ſpend the remainder of his life in liberalitie towards the poore.

Old men are commonly couetous, becauſe their getting dayes are paſt.

It is a great ſhame for an old man, to be ignorant in the Principles of Religion.

An

An old man ought to bee reuerenced for his grauity, sooner then for his gray haires.

If yong men had knowledge, and old men strength, the World would become a new Paradise.

A man aged, and wise, is worthy of double reuerence.

Infancie is but a foolish simplicity, full of lamentations and harmes, as it were layd open to a maine Sea without a Sterne.

Youth is an indiscreet heate, outragious, blind, headdy, violent and vaine.

Non est senectus (vt tu opiniaris) pater,
O ius grauissimum; sed impatientius
Qui fert, sibi ipse est author illius mali:
Patienter atqui sibi quietem comparat,
Dum dextere eius moribus se accommodat,
Nec ille solum detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si nauigandum sit quatuor per dies,
De comitatu cura nobis maxima,
At si in senectam quid licet comparare
Non instruemus nos eo viatico?

Of Death.

Defi. *Death is taken three manner of wayes: the first is the separation of the soule from the body, with the dissolution of the body, vntill the resurrection:*

th

the second is the death of sinne, sith he is said to be dead, which lyeth sleeping in sinne: the third is eternall death, vnto which the wicked shall be condemned in the Day of generall Iudgment.

DEath is the Law of Nature, the tribute of the flesh, the remedy of euils, and the path either to heauenly felicity, or eternall misery, *Heraclit.*

Destiny may be deferred, but can neuer be preuented.

An honourable death is to bee preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to bee cut off from the pleasures of this life.

Death hath his roote from sinne, *Aug.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine then death, nor any thing more vncertaine then the houre of death.

No man dyeth more willingly, then he that hath liued most honestly.

It is better to dye well, then to liue wantonly, *Socrates.*

Death it selfe is not so painefull, as the feare of death is vnpleasant.

Death

Death is the end of all Miseries, but Infamie is the beginning of all sorrowes, *Plut.*

While men seeke to prolong their life, they are preuented by some suddaine death.

while we thinke to flye death, we most earnestly follow death.

What is he that being lusty and young in the Morning, can promise himselfe life vntill the Euening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An euill death putteth great doubt of a good life, and a good death partly excuseth an euill life.

The death of euill men, is the safety of good men liuing, *Cicero.*

He that euery houre feareth death, can neuer be possessed of a quiet Conscience.

Nothing is more like to Death then sleepe, who is Deaths elder brother, *Cic.*

There is nothing more common then sudden death; which being considered by the great Philosopher *Demonax*, hee therefore warned the Emperour *Adrian*,

and

and such other as liued at their pleasure and ease, in no wise to forget, how in euery short moment they should bee no more.

Death deadly woundeth, without eyther dread or dalliance.

Sith death is a thing that cannot bee auoyded, it ought of all men the lesse to be feared.

By the same way that life goeth, death commeth, *Aurel.*

Nature hath giuen no better thing then death, *Plinie.*

The most profitable thing for the World, is the death of couetous and euill people.

Death is common to all persons, though to some one way, and to some another.

If we liue to dye, then we dye to liue.

All things haue an end by death, saue onely death, whose end is vnknowne.

Death is metaphorically called the end of all the flesh, *Arist.*

The last curer of diseases is death.

Death despiseth all Riches and Glory, and ruleth ouer all Estates alike, *Boetius.*

None neede to feare death, saue those that haue committed so much iniquitie, as after death deserueth damnatiou, *Soc.*

Wisedome maketh men to despise death, it ought therefore of all men to be imbraced as the best remedy against the feare of death, *Hermes.*

So liue and hope, as if thou wouldest dye immediately, *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter brevitatem vitæ unquam longe potest abesse.

Tria sunt genera mortis, una mors est peccati, ut anima quæ peccat morte morietur æterna mystica quãdo quis peccato moritur & Deo viuit: tertia, qua cursum vitæ huius explemus, Aug.

Of Time.

Defi. *Time is a secret and speedy consumer of houres and seasons, older then any thing but the first, and both the bringer forth and waster of whatsoeuer is in this world.*

THere is no sore which in time may not bee salued, no care which cannot bee cured, fire so great which may not be quenched, no loue, liking, fancy or affection, which in time may not either be represſed or redressed.

Time is the perfect Herald of Truth, *Cicero.*

Time

Time is the beſt Oratour to a reſolute minde.

Daily actions are meaſured by preſent behauiour.

Time is the Herald that beſt imblazoneth the conceits of the mind.

Time is the ſweete Phyſician, that alloweth a remedie for euery miſ-hap.

Time is the Father of mutability, *Solon.*

Time ſpent without profit, bringeth Repentance, & occaſion let ſlip when it might be taken, is counted prodigalitie.

There is nothing among men ſo entyrely beloued, but it may in time bee diſliked, nothing ſo healthfull, but it may be diſeaſed, nothing ſo ſtrong, but it may bee broken, neither any thing ſo well kept, but it may be corrupted.

Truth is the Daughter of Time, and there is noting ſo ſecret, buth the date of many dayes will reueale it.

In Time the Ignorant may become learned; the Foolish mayle made Wiſe, and the moſt wildeſt Wanton may bee brought to be a modeſt Matron, *Bias.*

The happier our Time is, the ſhorter while it laſteth, *Plinie.*

Say not that the time that our Fore-fathers liued in, was better then this preſent Age. Vertue and good life make good dayes, but abundance of vice corrupteth the Time, *Ierom.*

Nothing is more precious then time, yet nothing leſſe eſteemed of, *Bern.*

As Oyle, though it bee moyſt, quencheth not fire, ſo time, though neuer ſo long, is no ſure couert for ſinne.

As a ſparkle raked vp in cinders, will at laſt begin to glow and manifeſt flame, ſo Treachery hid in ſilence, and obſcured by time, will at length breake forth and cry for reuenge.

Whatſoeuer Villanie the heart doth thinke, and the hand effect, in proceſſe of time the Worme of Conſcience will bewray.

Time draweth wrinkles in a faire face, but addeth freſh colors to a freſh friend.

Things paſt, may be repented, but not recalled, *Liuius.*

A certaine Philoſopher being demanded, what was the firſt thing needfull to winne the loue of a woman? anſwered, Oportunity: being asked what was the ſe-

ſecond, hee anſwered, Oportunity; and being demanded what was the third, he ſtill anſwered, Oportunitie.

Delayes oftentimes bring to paſſe, that hee which ſhould haue dyed, doth kill him which ſhould haue liued, *Clem. Alex.*

Procraſtination in perill, is the Mother of enſuing miſery.

Time and Patience teach all men to liue content.

Take Time in thy choice, and bee circumſpect in making thy match, for nothing ſo ſoon gluts the ſtomake as ſweet meate, nor ſooner fills the eye, then beauty.

Oportunities neglected, are manifeſt tokens of Folly.

Time limiteth an end to the greateſt ſorrow.

Actions meaſured by Time, ſeldome prooue Bitter by Repentance.

Reaſon oft-times deſireth execution of a thing, which Time will not ſuffer to be done, not for that it is not iuſt, but becauſe it is not followed.

Many matters are brought to a good

end in Time, that cannot presently bee remedied with reason.

Time is lifes best Counseller, *Antist.*

Time is the best Gouernour of Counsels.

Time trieth what a man is: for no man is so deepe a Dissembler, but that at one time or other hee shall bee easily perceiued.

Time is the inuenter of nouelties, and a certaine Register of things Ancient, *Marc. Aurel.*

Time maketh some to be men, which haue but childish conditions.

Times, daily alter, and mens minds do often change.

A litle benefit is a great profit, if it be bestowed in due Time, *Curtius.*

Time is so swift of foote, that being once past, he can neuer be ouer-taken.

The forelockes of Time, are the deciders of many doubts.

Time in his swift pace, mocketh men for their slowneſſe.

Non est crede mihi sapientis dicere, Viuam.
Sera nimis vita est crastina, viue hodie.
Omnia tempus edax depascitur, omnia carpit:
Omnia sede mouet, nec sinit esse diu.

Of

Of The World.

Defi. *This word World, called in Greeke* Kosmos, *signifieth as much as ornament, or a well-disposed order of things.*

HE that cleaueth to the customes of the World, forsaketh God.

Cicero and the Stoickes were of opinion, that the World was wisely gouerned by the gods, who haue care of morrall things.

The World is vaine, and worldly ioyes doe fade, but Heauen alone for godly minds is made.

He that trusteth to the World, is sure to be deceiued, *Archim.*

The disordinate desire of the goods of this World, begetteth selfe-loue.

Our honors, & our bodily delights are worldly poisons to infect our soules.

The world seduceth the eye with varietie of obiects; the scent with sweet confections; the taste with delicious dainties, the touch with soft flesh, precious clothings, and all the inuentions of vanity.

He that mortifieth his natural passions is seldome ouercome with worldly impressions, *Greg.*

No man that loueth the World, can keepe a good Conſcience long vncorrupted.

The wordly man burning in heate of fire, is rauiſhed with the thought of reuenge, inraged with the deſire of dignitie; briefly, neuer his owne, till he leaue the World.

This World, though neuer ſo well beloued, cannot laſt alwayes.

This World is the Chaine which fettereth men to the Deuill, but Repentance is the hand which liſteth men vp to God.

This World is but the pleaſure of an houre, and the ſorrow of many dayes, *Pla.*

The World is an enemie to thoſe whom it hath made happy, *Aug.*

The world is our Priſon, and to liue to the World is the life of death.

The delights of this World are, like bubbles in the water, which are ſoone raiſed, and ſuddendy laid.

The World hateth Contemplation, becauſe Contemplation diſcouereth the Treaſons and deceits of the World, *Era*

We

We may vſe the world, but if we delight in it, we breake the loue we ſhould beare to him that created it.

Man hath neuer perfit reſt or ioy in this world, neither poſſeſſeth he alwayes his owne deſire.

He thath loueth the world, hath neceſſant trauell, but hee that hateth it, hath reſt.

The world hath ſo many ſundry changes in their vanitie, that ſhee leadeth all men waudring in vnſtedfaſtneſſe.

Hee which ſeeketh pleaſures from the world, followeth a ſhadow, which when hee thinketh hee is ſureſt of, it vaniſheth away, and turneth to nothing, *Socrat.*

The world, the fleſh, and the deuill, are three enemies that continually fight againſt vs, and wee haue great neede to defend vs from them.

The vanities of this world, bewitch the mindes of many men.

God created this world a place of pleaſure and reward; wherefore ſuch as ſuffer in it aduerſitie, ſhall in another world be recompenced with ioy, *Hermes.*

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No man that loueth the World, can keepe a good Conſcience long vncorrupted.

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Hee which delighteth in this world,

muſt either lacke what hee deſireth, or elſe cloſe what hee hath wone with great paine.

He that is enamored of the world, is like one that entreth into the Sea; for if hee eſcape perils, men will ſay hee is fortunate, but if he periſh, they will ſay, he is wilfully deceiued.

He that fixeth his minde wholly vpon the world, loſeth his ſoule; but he thath deſireth the ſafety of his ſoule, little or nothing regardeth the world.

After the old Chaos was brought into forme, the Poets faine that the world was diuided into foure ages; the firſt was the Golden Age; the ſecond, was the Siluer Age, the third, the Brazen Age; and the fourth, the Yron Age: all which, may be more largely read of, in the firſt Booke of *Ouids Metamorphoſis.*

The world in the foure Ages thereof, may be compared vnto the foure ſeaſons of the yeere: the firſt, reſembling the Spring time, the ſecond, Summer; the third, Autumne; and the fourth, Winter. *Perdicas.*

Hee that yeeldeth himſelfe to the

World

world, ought to disposse himself to three things which he cannot auoide; First, to pouertie, for he shall neuer attaine to the riches that he desireth: Secondly, to suffer great paine and trouble: Thirdly, to much businesse without expedition, *Solon.*

Mundus regit numine deorum, est que quasi communis vrbis & ciuitas omnium, Cicero.

Mundus magnus homo, homo parvus mundus esse dicitur.

Of Beginning.

Defi. *Beginning is the first appearance of any thing and there can bee nothing without beginning, but onely that Almighty power, which first created all things of nothing.*

EVil beginnings haue most commonly wretched endings.

In euery thing the greatest beautie is, to make the beginning plausible and good.

It is better in the beginning to preuent, then in the exigent to worke reuenge.

That thing neuer seemeth false, that doth beginne with truth.

The Preface in the beginning, makes the whole Booke the better to bee conceiued.

Nature

Nature is counted the beginning of all things, death the end, *Quintil.*

To beginne in truth, and continue in goodneſſe, is to get praiſe on earth, and glory in heauen.

The beginning of ſuperſtition, was the ſubtiltie of Sathan; the beginning of true religion, the ſeruice of God.

There is nothing wiſely begun, if the end be not prouidently thought vpon.

Infants begin life with teares, continue it with trauels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our owne power, but the end thereof reſteth at Gods diſpoſing, *Stobæus.*

Neuer attempt any wicked-beginning, in hope of a good ending.

The moſt glorious and mightie beginner, is God, who in the beginning created the world of nothing.

Small faults not hindered in the beginning, amount to mightie errors ere they be ended.

A worke well begun, is halfe ended, *Plato.*

In

In all works the beginning is the chiefeſt, and the end moſt hardeſt to attaine.

The beginning, the meane, and the end, is a legacie which euery one enioyeth.

Sodaine changes haue no beginning.

Nothing is more ancient then beginning.

That which is betweene the beginning and the end, is ſhort, *Greg.*

The feare of God is the beginning of wiſedome, *Sirach.*

The beginnings of all things are ſmall, but gather ſtrength in continuance.

The beginning once knowne, with more eaſe the euent is vnderſtood.

Begin nothing before thou firſt call for the helpe of God; for God whoſe power is in all things, giueth moſt proſperous furtherance, and happy ſucceſſe vnto all ſuch acts as wee doe begin in his name.

Take good aduizement ere thou begin any thing, but being once begun be carefull ſpeedily to diſpatch it.

Hee that preuenteth an euill before it begin, hath more cauſe to reioyce then to repent.

Take

Take good heede at the beginning to what thou granteſt, for after one inconuenience another will follow.

Begin to end, and ending ſo begin,
As entrance to good life, be end of ſin.

Principijs obſta, ſero medicina paratur.
Cum mala per longas inualuere moras.

Principij nulla eſt origo, nam ex principio oriuntur omnia, ipſum autem nulla ex re alia naſci poteſt.

Of Ending.

Deſi. *The end is that whereto all things are created by God, which is the glorie of his name, and ſaluation of his elect, albeit the order which hee obſerueth, the cauſe, reaſon, and neceſſitie of them are hid in his ſecret counſell, and cannot bee comprehended by the ſence of man.*

THe end of the world is a good mans meditation, for by thinking thereon he preuenteth ſinne, *Baſil.*

The end of trouble bringeth ioy, and the end of a good life euerlaſting felicitie.

What thing ſoeuer in this world hath a beginning, muſt certainly in this world haue alſo an ending.

The laſt day hath not the leaſt diſtreſſe.

Felicitie is the end and aime of our worldly

worldly actions, which may in this life be described in shaddowes, but neuer truly attained but in heauen onely.

Nothing is done, but it is done to some end, *Aristotle.*

The end of labour is rest, and the end of fooliſh loue repentance.

The end is not onely the laſt, but the beſt of euery thing, *Arist.*

The end of euery thing is doubtfull, *Ouid.*

The end of warre is a iuſt Iudge, *Liui.*

As there is no end of the ioyes of the bleſſed, ſo there is no end of the torments of the wicked, *Greg.*

The end we hope for is euer leſſe then our hopes.

What was doubtfull in the beginning is made certaine by the end thereof.

Seeing the euent of things doe not anſwere to our wils, we ought to apply our wils to the end of them, *Arist.*

The end of a diſſolute life, is moſt commonly a deſperate death, *Bion.*

Our life is giuen to vſe and to poſſeſſe, but the end is moſt vncertaine and doubtfull.

The

The end of ſorrow is the beginning of ioy.

At the end of the worke, the cunning of the worke-man is made manifeſt.

Good reſpect to the end, preſerueth both body and ſoule in ſafetie.

Before any fact be by man committed, the end thereof is firſt in cogitation.

Many things ſeeme good in the beginning, which proue bad in the end.

Exitus acta probat, careat ſucceſſibus opto,
Quiſquis ad euentu facta notanda putat,
Multa laudantur in principio, ſed qui ad finem perſeuerat, beatus eſt.

Of Day or Light.

Deſi. *The word* Dies, *which ſignifieth a day, is ſo called*, quod ſi diuini operis, *it is Gods faire creature, and the cheerefull comfort of man, who by his word made the light thereof to beautifie it to the worlds end.*

THoſe children which are borne betweene the foure and twentie houres of midnight, and midnight, with the Romanes are ſaid to bee borne in one day.

Numa Pompilius, as hee diuided the yeere into monthes, ſo hee diuided the moneth into dayes, and called them *Feſtos*,

ſtos, profectos, and *Interciſos*, the firſt dedicated to the gods, the next to men, for diſpatching of their buſineſſe; the laſt, as common for their gods as men.

A day naturall, hath twenty and foure houres, a day artificiall, hath twelue houres.

The day beginneth with the Ægyptians at Sun-ſetting, and with the Perſians at the Sun-riſing.

The Athenians count all the time from the ſetting of the Sunne, to the ſetting of the Sunne againe but one day.

The Babylonians count their day from the Sun-riſing in the morning, till the Sun-riſing the next day.

The Vmbrians, an ancient People in Italy, account their day from Noone-tide till Noone-tide the next day following.

The wicked and euill liuing man loueth darkeneſſe, and hateth the light.

One day taketh from vs the credit that another hath giuen vs, and the laſt muſt make reckoning of all the reſt paſt.

By daily experience wee waxe wiſer and wiſer.

Hee

Hee that refuseth to amend his life to day, may happen to bee dead ere to morrow.

Let not day bee spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost, wherein he had not gotten a friend.

Of all numbers, wee cannot skill to number our dayes: wee can number our Sheepe, our Oxen, and our Coyne, but wee thinke our dayes are infinite, and therefore we cannot number them.

One day the valiant brood,
Of *Fabius* sent to fight,
Thus sent one day,
Did see them nobly dead ere night.

The Romanes called *Iupiter Diespiter*, which signifieth the father of the day, or light.

Light is sometimes taken for day, and darkenesse for night.

No day commeth to man, wherein he hath not some cause of sorrow, *Quintil.*

The entrance of adolescencie is the end of infancie, mans estate the death of youth, and the morrow dayes birth, the

the ouerthrow of this dayes pride.

Light is the Queene of the eyes, *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the image of life; night of death.

The pleasure of the day, is the Sun called of the Philosophers the golden eye, and heart of Heauen.

The light of learning, is the day of the minde, *Aug.*

Euery day that passeth, is not to bee thought as the last, but that it may bee the last, *Senec.*

The Sunne melteth waxe and hardneth clay.

Abbreuiare dies poteris, producere numquam,
Abbreuiare tuum est, sed prolongare Tonantis.
Optima quæque dies miseris mortalibus æui
Prima fugit, subeunt morbi tristisque senectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defi *Night or darknesse is the time of rest and peace after labours, being commonly that part of the day naturall, in which the Sunne is hidden from us, cleering the Antipodes.*

THE

THe longer the night is in comming, the more it is desired of the oppressed, yet no sooner seene then wisht to be departed.

Night is the benefit of nature, and made for mans rest, *Liuius.*

Suspicion and feare are nights companions.

Darkenesse is not euill, but in comparison of the light, *August.*

Euery light hath his shadow, and euery shadow of night a succeeding morning.

The darkenesse of our vertues, and not of our eyes is to be feared, *August.*

It is not darkenesse, but absence of the light that maketh night.

Darkenesse cannot bee seene, *August.*

The breath we breathe in the morning, is often stopt and vanished before night.

Night followeth day, as a shadow followeth a body, *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night, which is the nurse of ease, is the mother of vnquiet thoughts.

Night

Night which is all ſilence, heare all the complaints of the afflicted.

The deeds of the night are loathſome to the day, neither hath light to doe with darkneſſe.

Night is Wars enemy; yet it is the onely finder out of the martiall ſtratagems.

A darke night, and a dead reſolution, begets cauſe of the dayes lamentation.

Night is the cloke to couer ſinne, and the armour of the vniuſt man, *Theophr.*

Night begets reſt, ang reſt is the refreſhing of tyred Spirits.

What euer is ouer-wearied by the dayes exerciſe, is as it were new borne by the nights reſt and quiet, *Tully*,

Night and ſinne hold affinitie, and ioyntly ayde each other.

It is impoſſible to weare out the day in trauell, if ſome part of the night bee not ſpent in reſt.

Vt iugulent homines ſurgunt de nocte latrones.
Vt te ipſum ſerues non expergiſceris? Horati.
Interiores tenebræ cæcitas mentis exteriores infernas.

Of WICKEDNESSE.

Defi. *Wickedneſſe is any ſinne, vice, or euill committed or imagined in the whole courſe of our liues,*

and

and the meane by which we lose Gods fauour, and expose our selues to the danger of Hell fire.

THe prosperitie of euill men, is the calamitie of the good.

When wicked men reioyce, it is a signe of some tempest approching.

It is the corruption of the good, to keepe company with the euill.

Reioyce as often as thou art despised of euil men, and perswade thy selfe, that their euill opinion of thee is most perfit praise.

Ill men are more hasty, then good men be forward, in prosecuting their purpose.

He that worketh wickednesse by another, is guilty of the fact committed himselfe, *Byas.*

It is better to destroy the wickednesse it selfe, then the wicked man.

Vnexperienced euils doe hurt most.

The remembrance of euill things, is to bee obserued by the contemplation of good matters.

Philip. King of Macedon, assembled together the most wicked persons, and withdrew them from correction of all his subiects, and put them into a Towne which he builded

builded of purpose, calling it *Penetropolis*, the City of wicked persons.

Continuance of euill, doth in it selfe increase euill, S. P. S.

A wicked life is the death of the soule, *Chrys.*

Who can bee more vnfortunate, then hee which of necessitie will needes bee euill?

Whosoeuer he be, that spareth to punish the wicked, doth thereby much harme to the good. *Anachar.*

It is a praise to the godly, to bee dispraised of the wicked, and it is likewise a dispraise to be praised of them.

Sinne blindeth the eyes of the wicked, but punishments open them, *Greg.*

The wicked man is daily drawne to punishment, and is ignorant thereof.

The minde of an ill-disposed person, is more vnstable then the superficies of the water.

When wicked men be in the midst of all their iollities, then some misfortune comes knocking at the doore.

When the euill man would seeme to be good, then is he worst of all.

He

Hee is euill, that doth willingly associate himselfe with wicked men.

Wicked men are the Diuels shadowes.

Vertue is health, but vice is sickenesse, *Plato.*

The wicked man attempteth things impossible, *Aristotle.*

The wicked man is euer in feare, *Plato.*

He wrongeth the good, that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it be not wholly infected, yet it will sauour something of the fathers filthinesse.

As Vertue is a garment of honour, so wickednesse is a robe of shame.

Cursed is that man that knoweth not to bee a man, but by his wickednesse is farre otherwise then he should be.

Hee that intendeth not to doe good, should refraine from doing euill; but it is counted euil if we refraine to doe good.

Purifie thine owne wickednesse, then prate of others sinnes.

The wicked man in a monstrous kind of pride, neuer heard of before, glorieth

and

and boasteth of his euill deedes.

When a man doth subiect himselfe to the wicked affections of his owne mind, hee doth weaken and cut in sunder the strings of vnderstanding. *Cicero.*

Wicked counsell is most hurtfull to the giuer.

In good things, nothing is either wanting or superfluous; which made the Pythagorians say; that wickednes could not be comprehended, but godlinesse might.

The wayes to wickednesse are many, plaine and common, but to goodnesse are not many, but one, and that same is hard to finde, because it is but little trodden.

Non obeo solum incommoda quæ eueniunt improbis fugienda est improbitas: sed multo etiam magis quod cuius in animo versatur, numquam sinit eum respirare numquam aquiescere.

Si impietas improbe molita quippiam est, quamuis occulte fecerit, numquam tamen confidet in fore semper occultum: plerumq; enim improbarum facta primo suspicio insequitur: deinde sermo atq; fama: tum accusatorum iudex multi etiam se iudicat, Cicero.

Of Infamie.

Desi. *Infamy is the liuery of bad deserts in this world and that which for our malignities euill & doing-*

staineth our names, and our successions with a perpetuall disgrace, through the report of our misdeeds and vniust attempt.

SHame and dishonour are the greatest preuenters of mis-hap.

Infamy galleth vnto death, and liueth after death.

Infamy and shame are inseparable sequels of Adultery.

That man is very wicked and vnhappy, whose life the people lament, and at whose death they reioyce, *Solon.*

There is no greater Infamy then to be lauish in promise, and slacke in performance.

Begging is a shamefull course, and to steale is a great blot of dishonour.

He that hath borne sayle in the tẽpest of shame, may euer after make a sport of the shipwracke of his good name.

Infamy is so deepe a colour, that it will hardly be washed off with obliuion.

Such as seeke to climbe by priuie sin shall fall with open shame.

They that couet to swimme in vice shall sinke in vanitie, *Crates.*

Greater is the shame to be accounted

Harlot, then the praise to be estee-
d amiable.

The Infamy of man is immortall, *Plat.*

It were great Infamy to the person, &
small offence to the Common-weale,
behold a man basely toyling that de-
ueth to gouerne, and to see him go-
me, that deserueth to goe to plough.

Shame is the end of Treacherie, and
honour euer fore-runs Repentance.

What is once spotted with Infamy, can
dly be worne out with Time, *Aurel.*

When the string is broken, it is hard to
the White; and when a mans credit
alled in question, perswasions can lit-
preuaile.

An honorable man should neuer dye
a infamous man deserueth not to liue.

The infamous man is onely miserable,
good men will not beleeue him, bad
l not obey him, no man accompanie
n, and few befriend him.

As beautie adorneth wealth, main-
eth honour and countenance; so In-
y woundeth all.

The occasions and greatnesse of In-
y, are better vntryed then knowne.

The Tongue is the readieſt inſtrume
of Detraction and Slander.

Euery inferiour doth account th
thing infamous, wherein he ſeeth h
Superiour offend,

It is infamy to ſeeke praiſe by cou
terfeit vertue.

It is Infamy to diſpraiſe him that d
ſerueth well, becauſe he is poore, and
commend the vnworthie, becauſe he
rich.

Hee that by Infamie ſlandereth h
friend is moſt monſtruous.

To be praiſed of wicked men, is
great Infamie as to be praiſed for w
ked doings.

Pride is the cauſe of Hatred, and Slo
of Infamy.

The life of a noted infamous ma
death.

Cicero inueying againſt *Catiline*, ſai
Thy naughtie and infamous life hath
obſcured the glory of thy Predeceſſ
that although they haue been fame
yet by thee they will come to oblivi

If a mans good name be not po
ſeſſed, although he haue nothing elſe,

ands him in more stead, then the possion of very great riches.

mori præstat per virtutem, quam per dedecus re, Cicero.

Quis honorem, quis gloriam, quis laudem, quis vl- decus tam vnquam expetit, quam ignominiam, miam, contumeliam, dedecus fugiat, Cicero.

Of Dishonesty.

i. Dishonesty is an act which ingendreth its torment, from the very instant wherein it is mitted, and with the continuall remembrance of, filleth the soule of the Malefactor with shame confusion.

HEe that is disposed to mischiefes, will neuer want occasions.

Dishonesty ruinates both Fame and rtune.

Shame is the Hand-maid to dishonest emps, *Crates.*

The insatiate appetite of Gluttonie, h obscure the interior vertues of the nd.

Hee that feares not the Haltar, will dly become true, and they that care for suspects, are seldome honest.

It is a dishonest Victory, that is got- by the spoile of a mans owne Coun- y, *Cicero.*

There neuer riſeth contention in Common-wealth, but by ſuch men would liue without all honeſt order.

The euill inclination of men, may for a time be diſſembled, but being once libertie, they cannot cloake it.

Many times the wicked beare enu vnto the good, not becauſe the vertuo ſuffer them to doe well, but for that th will not conſent with them to doe eu

Many be ſo malicious and peruer that they take more delight to doe e to others, then to receiue a benefit v themſelues.

If he be euill that giueth euill couns more vile is he that executeth the ſame

Nothing is profitable which is diſ neſt, *Tully.*

Then is miſchiefe at the full ripen when as diſhoneſt things be not o delightfull in hearing, but alſo pleaſant in practiſe; and there is n medy to be hoped for, where cor vices are accounted vertues.

A man giuen to diſhoneſtie, ca ther be friend to himſelfe, nor tru another.

The ouerthrow of a Common-wealth is the diſhoneſty of the Rulers.

Diſhoneſty is the Serpent of the Soule, which ſpoileth men of their ornaments and heauenly apparell.

All things are tollerable, ſaue thoſe things which are diſhoneſt.

Caliſtes, the Harlot, ſaid ſhe excelled *Socrates*, becauſe when ſhe was diſpoſed, ſhe could draw his Auditors from him. No maruell ſaith he, for thou alloreſt them to diſhoneſty, to which the way is ready, but I exhort them to vertue, whoſe way is hard to find.

Honeſty is ioyned with miſery, diſhoneſty with all kinde of wordly felicity; but the miſery which we ſuffer for honeſty, ſhall be turned to euerlaſting comfort: and that felicity gotten by diſhoneſty, ſhall be changed into perpetuall torment.

Sæpè diſpiter neglectus
Inceſto addidit integrum
Raro antecedentem ſcelestum.
Deſeruit pede pœna claudo, Horace.

Diſce bonas artes, monco Romana iuuentus:
Sit procul omne nefas, vt ameris, amabile eſto.

Of Vices in Generall.

Defi. *Vice is an inequalitie and iarring of manners, proceeding from mans naturall inclination, to pleasures and naughtie desires.*

A Man seldome repenteth his silence, but hee is often sorrowfull for his hastie speeches.

He that is rooted in sinne, will hardly be by good counsell reformed.

Who doubts of God with *Protagoras*, is an Infidell, who denyeth God with *Diagoras*, is an Epicure and a Deuill.

Consent and sin are both of one kind.

Vice is the habitude of sinne, but sin is the act of habitude.

He that pampers his flesh, doth nourish many Wormes, *Demonax.*

Excessiue sleepe is found the bodies foe.

Lust bringeth short life, Prodigalitie wretched life, and perseuerance in sinne eternall damnation.

As by nature some men are more inclined to sickenesse then other some, so one mans mind is more prone then anothers to all vnrighteousnesse.

The sickenesse of our Age, is Auarice, the errors of Youth Inconstancy, *Theop*

A moſt horrible and damnable offence is that to be iudged, whoſe reuenge belongeth vnto God, *Aug.*

Craft putteth on him the habit of Policy, Malice the ſhape of Courage, Raſhneſſe the title of Valour, Lewdneſſe the Image of Pleaſure; thus diſſembled Vices ſeeme great Vertues.

Where elders are diſſolute and paſt grauitie, there the yonger ſort are ſhameleſſe, and paſt grace.

Euery Vice fighteth againſt Nature.

Vice ruleth where Gold raigneth, *Greg.*

We ought not to hate the man, but his Vices, *Auguſt.*

There are more Vices then Vertues. *Greg.*

Riches gotten with craft, are commonly loſt with ſhame.

Folly in youth, and negligence in age, breeds at length woe to both; the one ending in ſorrowfull griefe, the other in lamentable miſery.

Where Youth is voide of exerciſe, there Age is voide of honeſty.

Flatterie and ſoothing great men in

their humours, getteth more Coyne then true ſpeeches can get credit, *Bias.*

Faire faces haue gotten foule vices, ſtraight perſonnages crooked manners, and good complexions, bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſowre countenance, is a manifeſt ſigne of a froward diſpoſition.

Sobriety without ſullenneſſe is commendable, and mirth with modeſty delectable.

Euery vice hath a cloke, and creepeth in vnder the name of vertue.

Wee ought to haue an eſpeciall care, leſt thoſe vices deceiue vs which beare a ſhew of vertue.

Craft oft-times accompanieth Politie, too much Auſteritie Temperance, Pride a reſolute Minde, Prodigalitie Liberalitie, Fortitude Temeritie, and Religion Superſtition.

What Nation doth not loue gentleneſſe, thankefulneſſe, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainefull, vnhoneſt, and vnthankefull perſon?

Cun

Cum fateamur satis magnam vim esse in vitijs ad miseram vitam, fatendum est etiam eandem vim in virtute esse ad beatam vitam contrariorum enim contraria sunt consequentia.

Qui voluptatibus ducuntur, & se vitiorum illecebris & cupiditatum lenocinijs dedidirunt, cassos faciant honores, nec attingant Rempublicam, patiantur vires fortes labor., se otio suo perfrui, Cicero.

Of INGRATITVDE.

Def. *Ingratitude is that which maketh men impudent, so that they dare ioyne together, to hurt those which haue beene their best friends, and them to whom they are bound, both by blood, nature, and benefits.*

INgratitude challengeth Reuenge by custome, and is a vice most hatefull before God and Man.

Ingratitude for great benefits, maketh men to dispaire of recompence, and of faithfull friends causeth them to become mortall foes.

Impudencie is the companion of that Monster Ingratitude, *Stobæus.*

He is vnthankefull, that being pardoned sinneth againe.

There can be no greater iniurie offered to a free minde and a bashefull face, then to be called vnthankefull; sith such reproches sinke most deepely into the reputation of honour.

In

Ingratitude ſpringeth either from couetouſneſſe or ſuſpect, *Theophra.*

It is a ſhameleſſe and vnthankefull part, alwayes to craue, and neuer to giue, *Mar.*

Princes rewarding nothing, purchaſe nothing; and deſert being neglected, courage will be vnwilling to attempt.

Benefits well beſtowed, eſtabliſh a Kingdome, but ſeruice vnrewarded, weakeneth it, *Archim.*

The nature of man is ambitious, vnthankefull, ſuſpectfull, not knowing rightly how to vſe his friends, or with what regard to recompence his well-willers for their benefits beſtowed.

Tis better to be borne fooliſh, then to vnderſtand how to be vnthankefull.

Ingratitude loſeth all things in himſelfe, in forgetting all duties to his friend.

To doe good to an vnthankefull body, is to ſow Corne on the Sand.

Two contraries giue light one to the other, and ingratitude and thankefulnes are beſt diſcerned one by the other.

There is no affection among men ſo firmely placed, but through vnthanke-

full

full dealing it may bee changed to hatred, *Byas.*

Two heads vpon one body, is a mounstrous sight, but one vnthankefull heart in a bosome, is more odious to behold, *Byas.*

There cannot bee a greater occasion of hatred, then to repay good turnes with vnthankefull dealing.

An vngratfull Common-wealth, which hath banished men of true desert, finding their hinderance by their absence, too late repenteth, *Lactan.*

Nothing waxeth sooner olde, then a good turne or benefit, *Diog.*

An vnthankefull man is compared to a vessell bored full of holes, *Lucianus.*

Old kindnesse sleepeth, and all men are vnthankefull, *Pyndarus.*

The vngratefull man through his impudencie, is driuen to all villany & mischiefe, and maketh himselfe a Slaue, *Xenophon.*

Plato called *Aristotle* a Mule for his Ingratitude, *Ælianus.*

The vnthankefull man hath euer beene accounted a more dangerous buyer then the debtor, *Cognet.*

The

The vngratefull man is of worse condition then the Serpent, which hath venome to annoy others, but not himselfe.

Tis better neuer to receiue a benefit, then to be vnthankefull for it.

Thankefulnesse doth consist in Truth and Iustice, Truth doth acknowledge what is receiued, and Iustice doth render one good turne for another, *Stobæus.*

He is vnthankefull, with whom a benefit perisheth, hee is more vngratefull which will forget the same, but hee is most vnthankefull, that rendereth euill for the good he hath receiued, *Bias.*

He which receiueth a benefit, should not only remember, but requite the same liberally and fruitfully, according to the nature of the Earth, which rendereth more fruit then it receiueth seed, *Quint.*

The Egyptians, of all vices most abhorred Ingratitude, in which as *Tully* saith, all wickednesse is contained.

If wee be naturally inclined to doe good to them of whom wee conceiue good hope: how much more are wee bound to those, at whose hands we haue already receiued a good turne? *Seneca.*

Thou

Thou canst not call a man by a worse name, then to say hee is an vnthankefull person.

Plutarch interpreteth *Pythagoras Symbol*, of not receiuing of Swallowes, that a man ought to shunne vnthankefull people.

Xenophon, among the praises which he gaue vnto *Agesilaus*, reputeth it a part of iniustice, not onely, not to acknowledge a good turne, but also, if more be not rendred then hath beene receiued.

Whosoeuer receiueth a benefit, selleth his owne liberty, as who would say, that hee made himselfe subiect to render the like.

The Lawes of Athens, Persia, and Macedonia, condemned the vnthankefull person to death.

Lycurgus esteemed it a most monstrous Ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchises for Ingratitude were reuoked.

An vngratefull person cannot be of a noble mind, nor yet iust, *Socra.*

A man ought to remember himselfe, how

how often hee hath receiued courteſie and pleaſure.

Euery gentle nature quickly pardoneth all iniuries, except Ingratitude, which it hardly forgetteth.

Ingratitude was the cauſe of the ſinne and death of man.

No mans life is void of Ingratitude.

The life of the ignorant is vnthankefull, wauering and vnſtaied in things preſent, through the deſire of things to come, *Seneca.*

Impudency and Ingratitude are companions.

All humane things grow olde, and come to the end of their time, except Ingratitude, for the greater the increaſe of mortall men is, the more doth Ingratitude augment, *Plato.*

Wee ſhall auoid this ſhamefull Vice of Ingratitude, if we eſteeme the benefit which wee receiue of another greater then it is, and contrariwiſe repute that leſſe then it is which we giue.

The vnworthier hee is that receiueth the benefit, the more is hee to bee commended from whom it commeth.

Est aliqua ingrato meritum exprobare voluptas.
Ingratus, qui beneficium accepisse se negat quod accepit, ingratus, qui id dissimulat, iniurium ingratus, qui non reddit: at omnium ingratissimus est, qui oblitus est.

Of Pride.

Defi. *Pride is an vnreasonable desire to enioy honours, estates and great places: it is a vice of excesse, and contrarie to modestie, which is a part of Temperance.*

HE that bruiseth the Oliue tree with hard yron, fretteth out no oyle, but water; and he that pricketh a proud heart with perswasions, draweth out onely hate and enuie.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth often times to proud men that in their greatest iollitie, and when they thinke their honor spun and wouen, then their estate with the webbe of their life in one moment, is sodainely broken.

Ambitious men can neuer be good Councellers to Princes.

The desire of hauing more, is a vice common to Princes and great Lords, by reason of ambition and desire to rule,

bring-

bringing forth in them oftentimes an vnsatiable cruelty and beastly nature, *Plut.*

Pride is the cause of the corruption, and transgression of mans nature.

Pride causeth that worke to become wicked, which of it selfe is good, so that humble submission is better then the proud boasting of our deeds, which cause a proud man oftentimes to fall into more detestable vices then hee was in before, *Pla.*

It is naturall to proud men to delight themselues, and to set their whole minds vpon vaine desires.

Men that haue their thoughts high, and their estates low, liue alwayes a pensiue and discontented life.

Pride should of young men be carefully auoided, of old men vtterly disdained, and of all men suspected and feared, *Soc.*

Pride hath two steps, the loweſt bloud, the higheſt, enuie.

Pride eateth gold and drinketh blood, and climeth so high by other mens heads, that he breaketh his owne necke.

It is better to liue in low content, then in high infamie; and more precious

is

is want with honesty, then wealth with discredit.

Aspirtng pride is like a vapour which ascendeth high, and presently vanisheth away in a smoake, *Plut.*

A proud heart in a begger, is like a great fire in a small Cottage, which not onely warmeth the house, but burneth all that is in it.

The spring of Pride is lying, as truth is of humilitie, *Philo.*

Men that beare great shapes, and large shadowes, and haue no good nor honest minds, are like the portrature of *Hercules*, drawne vpon the sands.

The more beautie, the more pride, and the more pride, the more preciseneſſe. Ambition is the ground of all euils. *Tim.*

Pride is a Serpent which slily insinuateth her selfe into the minds of men.

Extoll one of base stocke to high degree, and no man liuing will sooner proue more proude then he.

An ambitious body will goe farre out of the right way, to attaine to the height which his heart desireth, S. P. S.

Pride is the mother of superstition.

The

The Proud man, seeking to depresse another man in stead of superioritie, attaineth indignitie.

The Proud man is forsaken of God; being forsaken, he groweth resolute in impietie, and after purchaseth a iust punishment for his presuming since, *Plat.*

A proud man is cõpared to a ship without a Pilot, tossed vp and down vpon the Seas, and by Winds and tempest, *Aug.*

The Sonne of *Agesilaus* wrote vnto King *Philip*, who much gloried in some of his victories, that if he measured his shadow, he should find it no greater after the victorie then it was before.

King *Lewis* the eleuenth, was wont to say, When Pride was on her Saddle, mischiefe and shame was on the Crupper.

Pride, Enuie, and Impatience, are the three capitall enemies of mans constancie, *Aug.*

Pride is alwayes accompanied with Folly, Audacitie, Rashnes, and Impudencie, and with Solitarinesse, as if one would say, that the Proud man is abandoned of all the World, euer attributing to himselfe, that which is not, hauing

uing much more braggi g then matter of worth, *Plato.*

Pride did firſt ſpring from too much aboundance of wealth, *Antiſt.*

Chryſippus, to raiſe an opinion of knowledge to himſelfe, would ſet forth thoſe bookes in his owne name, (a fault common in our age) which were wholly written by other men.

The Proud boaſting man doth faine things to be, which indeed are not, or maketh them appeare greater then they are, *Ar.*

Pride is the mother of enie, which if that one be able to ſuppreſſe, the daughter will be ſoone ſuppreſſed, *Aug.*

Husband-men thinke better of thoſe eares of Corne which bow down & wax crooked, thē thoſe which grow ſtraight, becauſe they ſuppoſe to finde more ſtore of graine in them, then in the other.

Socrates, when he ſaw that *Alcibiades* waxed proud, becauſe of his great poſſeſſions, ſhewed him the Mappe of all the World, and asked him whither he knew which were his lands in the territorie of Athens; who anſwered, They

were

were not described there. How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the propertie of proud men, to delight in their owne foolish inuentions.

He that knoweth himselfe best, esteemeth himselfe least, *Plato.*

The glorie of a proud man, is soone turned to infamie, *Salust.*

The proud man thinketh no man can be humble, *Chrysost.*

Antiochus had that admiration of himselfe, that he thought he was able to saile on the earth, and goe on the Seas,

Pompey could abide no equall, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely be endured, who can away with a poore man that is proud?

The proud man resembleth the Fisherman in *Theocratus*, who satisfied his hunger with dreames of gold.

The pride of vnquiet and mouing spirits, neuer content themselues in their vocations. *Perdicas.*

Themi-

Themistocles told the Athenians, that vnlesse they banished him and *Aristides*, they should neuer be quiet.

Perdita tunc vrbi nocuerunt secula postquam ambitus est luxus, & opum metuenda facultas transuersos mentem dubiam torrente tulerunt.

In rebus prosperis, & ad voluntatem nostram fluentibus, superbia magnoperè est fugienda, nam vt aduersus res, sic secundas immoderate ferre leuitatis est. Cicero.

Of Prodigalitie.

Defi. *Prodigalitie is the excesse of liberalitie, which comming to extremitie, proues most vicious, wasting vertues faster then substance, and substance faster then any vertue can get it.*

PRodigalitie without care, wasteth that which diligent labour hath purchased.

Prodigalitie is called the fire of the minde, which is impatient in heate, that it ceaseth not while any matter combustible is present, to burne necessarie things into dust and cinders, *Plinie.*

Where Prodigalitie and coueteousnes are, there all kind of vices raigne with all licence in that soule, *Theoph.*

Prodigalitie stirreth vp euill wars, and seditious iniuries, to the end that her humour may be fed, fishing in a troubled water,

water that she may haue wherewith to maintaine her prodigall expences.

Excesse of apparell is an ornament of the inconstancie of the soule, and rather whetteth the eyes of the beholders to wicked desires, then to any honest thoughts, *Eras.*

Decke not thy Soule with curious wrought Tapestrie, and faire painted Pictures, but with temperance and honesty *Epict.*

Pouertie followeth superfluous expences.

Prodigalitie maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosiue to his owne friends.

To spend much without getting, to lay out all without reckoning, and to giue all without considering, are the chiefe effects of a prodigall mind.

He that giueth beyond his power is prodigal, he that giueth in measure, is liberall, he that giueth nothing at all is a nigard.

Prodigalitie is a speciall signe of incontinencie, *Mar. Anr.*

Hee that is superfluous in his dyet, sump-

ſumptuous in his apparell, and lauiſh of his tongue, is a Cookes hope, a Taylors thrift, and the ſonne of Repentance.

The end of much expence, is great griefe.

Stratos Dydomus, could in no wiſe abide that any one ſhould goe beyond him in prodigall expences, whereupon aroſe a great contention betwixt *Nycocles Ciprius* and him, whileſt the one did what he could to excel the other, *Theop.*

Who ſpends before hee thriue, will beg before he thinke.

Riches lauiſhly ſpent, breeds griefe to our hearts, ſorrow to our friends, and miſerie to our heires.

A proud Eye, an open Purſe, a light Wife, breed miſchiefe to the firſt, miſery to the ſecond, and Hornes to the third.

What is gotten with care ought to bee kept with wiſdome.

Prodigalitie is a diſſolution, or too much loſing of vertue, *Zeno.*

An vnthrift is known by foure things, by the company he keepeth, by the Tauernes he haunteth, by the Harlots he cheriſheth, and the expence he vſeth.

As exceſſe in meates breed ſurfeit, in drinke drunkennеſſe, in diſcourſe Ignorance; ſo in gifts, exceſſe produced prodigality.

It is better to bee hated for hauing much, then to be pitied for ſpending all, *Bias.*

Prodigality conſiſteth not in the quantitie of what is giuen, but in the habit and faſhion of the giuer.

Hee is truely prodigall, which giueth beyond his abilitie, and where his gifts are needleſſe.

It is not poſſible for a prodigall mind to be without Enuy, *Curtius.*

Prodigalitie concealing loue, loues none whereby affection decreaſeth, and amitie is made vnſtable.

Prodigall lauiſhing, and palpable ſenſuality brought *Pericles*, *Callias* the Son of *Hipponicus*, and *Nicias*, not onely to neceſſitie, but to extreme pouertie; and when all their money was ſpent, they three drinking a poiſoned Potion to one another, died all three.

Prodigalitie is borne a Wonder, and dies a Begger, *Menan.*

No

No kind admonition of friends, nor feare of pouertie, can make a prodigall man to become thrifty.

Prodigalitie in youth, is like the ruſt in Iron, which neuer leaueth fretting, till it be wholly conſumed.

Fire conſumeth fuell without maintenance, and prodigality ſoone emptieth a weake Purſe, without it be ſupplyed.

The prodigall minded man, neither obſerueth time, nor maketh end of riot, vntill both himſelfe and his Patrimonie be conſumed.

A prodigall humour is hardly purged, becauſe the nouriſhments are many and ſweet.

The prodigall minded man, to ſpend luſtily, and to fare daintily, ſo hee haue it, he cares not how he get it, and ſo hee ſpends it, he cares neither on whom, or in what ſort he conſumes it.

——— *O prodigaterum*
Luxuries, nunquam paruo contenta paratu,
Et queſitorum terra pelagoq; ciborum.
Ambitioſa fames, & lautæ gloria menſæ?
Diſcite quam paruo liceat producere vitam,
Et quantum natura petat.

Of GAMING.

D. S. *Gaming is a ſtealing away of time, abuſing our*

vnderstanding in vaine things without any profit.

Chilon, being sent from Lacedemonia to Corinth in Embassage to intreat a peace between them, and finding the Noble men playing at dice, returned back againe without deliuering his message; saying, that hee would not staine the glory of the Spartans with so great ignominie, as to ioyne in societie with Dice-players.

Players at Dice by the Counsell of Constantinople vnder *Iustinian*, were punished with Excommunications.

Alphonsus, Sonne of *Ferdinando* King of Spaine, straitly commanded, that no Knight should presume to play at Dice, or Cards for any money, or giue his consent to any such play in his house, vpon paine of forfeiting his wages for one whole moneth, and himselfe to be forbidden another moneth and a half, from entring into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitfull practices of coozening skill, or skilfull coozenage, without the discredit of a mans good Name, by the marke of reproch, or badge of open Infamy.

The

The fame or good name of a man is no ſooner in queſtion, then when hee is knowne to be a common Gamester.

It is no freedome to be licentious, nor liberty to liue idly.

Such game is to be abhorred, wherein wit ſlaepeth, and idleneſſe with couetouſneſſe is onely learned.

The gaine which ariſeth to any party in play, ſhould bee beſtowed vpon the poore, to the end, that both the Gamesters, as well the Winner as the Loſer, might be equally puniſhed, *Aug.*

Aurelius Alexander, Emperour of Rome, made a Law which was ratified by the authority of the Senate and people, that if any man was found playing at the Dice, he ſhould be taken for franticke, or as a foole natural, which wāteth wit and diſcretion to gouerne himſelfe.

The ſame Emperor likewiſe after the promulgation of the fore-ſaid Law, counted Dice-players no better then Theeues and Extortioners.

Gaming at Cards & Dice, are a certaine kind of ſmooth, deceitfull, and ſleighly theft, whereby many are ſpoyled of all they haue.

Who will not thinke him a light man, of ſmall credit, diſſolute, remiſſe, and vaine, that is a Dice-player, or a Gameſter?

How much cunninger a man is in Gaming and Dice-playing, ſo much the more is hee corrupted in life and manners.

Iuſtinian made a Law, that none either priuately or publikely ſhould at any time play at Dice or Cards.

Old mens gaming, is a priuiledge for yong men, *Iuuenal.*

The Deuill was the firſt inuenter of Dice and Gaming.

Dicing Comedians, bring often tragicall ends.

Plato ſeeming to commend Tableplay compareth it to the life of man; that like as an euil chance may be holpen by cunning play; ſo may a bad nature bee mended better by good education.

Cicero, in the Senate-houſe put *Antonius* to ſilence, in ſaying hee was a Dicer.

Dicing neither beſeemeth the gravitie of a Magiſtrate, nor the honour

a Gentleman, for that the gaine is loded with dishoneſt practices, and the loſſe with vnquiet paſſions.

As a dead carkaſſe in an open field, is a prey for many kind of Vermine, ſo a plaine minded man, vſing deceitfull houſes, is an aſſured prey for all ſorts of Shifters.

In Turkey, hee is noted of great infamy, that is found playing for mony, and grieuous pains are appointed for puniſhment, if he returne to it againe.

The Lydians were the firſt Inuentors of gaming, but it was when their Country was brought into great neceſſitie for want of victuals, to the end that by playing they might find ſome meane to reſiſt and ſuſtaine hunger the better.

Horace auoucheth in his Time, that Dice-playing was forbidden by their Law.

Lewis the Eight King of France, made a Law, that all ſports ſhould be baniſhed his Realme, except ſhooting.

Cyrus, to puniſh them of Sardis, commanded them to paſſe away their time in playing and banqueting; thereby to

render them leſſe men, and keepe them from rebellion.

Ars aleatoria, dum aliena concupiſcentia ſua profundit, patrimonii nullam reuerentiam tenet.

Eſt ars mendaciorum, periuriorum, furorum, litium, iniuriarum, homicidiorumq; mater, eſt vere malorum dæmonum inuentum, quæ exciſo Aſiæ regno inter euerſæ vrbis manubias, varia ſub ſpecie migrauit ad Græcos.

Of Covetovsnesse.

Defi. *Couetouſneſſe is a vice of the ſoule, whereby a man deſireth to haue from all parts without reaſon: and vniuſtly with-holdeth that which rightly belongeth vnto another bodie: it is alſo a ſparing and niggardlineſſe in giuing, but open-handed to receiue whatſoeuer is brought without conſcience, or any regard whether it be well or ill attayned.*

THe property of a couetous man, is to liue like a Begger all dayes of his life, and to bee found rich in money at the houre of his death, *Archim.*

Gaines gotten with an ill name, is great loſſe.

Couetous men little regard to ſhorten their liues, ſo they may augment their riches.

Treaſures hoorded vp by the couetous, are moſt commonly waſted by the prodigall perſon.

He

Hee that coueteth riches, is hardly capable of good inſtruction, *Plutt.*

It is an hard matter for a man to bridle his deſire, but hee that addeth riches thereunto, is mad.

Couetouſneſſe is a vice of the Soule, whereby a man deſireth to haue from all parts without reaſon, and vniuſtly with-holdeth that which belongeth to another, *Ariſt.*

Couetouſneſſe is ſparing in giuing, but exceſſiue in receiuing.

Couetouſneſſe is a blind deſire of good, *Lucretius.*

Vnto a couetous man the obtayning of that he would, is alwayes vnto him the beginning of the deſire of hauing.

Couetous men ſcrape together like mighty men, and ſpend like baſe Mechanicall and handy-crafts men.

Couetous men, are compared to Rats and Mice, that are in Golden Mines, which eate the Golden Oare, and yet nothing can be gotten from them, but after their death, *Plut.*

Gold is called the baite of ſinne, the ſnare of ſoules, and the hooke of death;

which being aptly applied, may be compared to a fire, whereof a little is good to warme one, but too much will burne him altogether.

It is better to be the Sheepe, then the Sonne of a couetous man, *Diog.*

Pertinax, being aduanced to the degree of Emperour, did not forget his niggardlineſſe, but parted Lettice and Artichokes into two, that the one halfe might be for his Dinner, and the other for his Supper.

Dyoniſius the elder, being aduertiſed of one that had hidden great ſtore of Money, commanded him vpon paine of death, to bring it to him, which he did, although not all, but with the remainder dwelt in another place, and beſtowed it vpon inheritance; when *Dionyſius* heard thereof, he ſent him that which he tooke from him, ſaying, *Now thou knoweſt how to vſe riches, take that I had from thee.*

The Chariot of Couetouſneſſe is carried vpon foure wheeles of Vices; Churliſhneſſe; Faint Courage, Contempt of God, and Forgetfulneſſe of Death:

Drawn

Drawne by two Horſes, called Greedie to catch, and Hold faſt: the Carter that drioeth it, is Deſire to haue, hauing a Whip called, Loth to forgoe.

A couetous man is good to no man, and worſt friend to himſelfe.

A couetous man wanteth, as wel that which hee hath, as that which hee hath not.

Hee that coueteth much, wanteth much.

There is greater ſorrow in loſing riches, then pleaſure in getting them, *Pub.*

Couetouſneſſe is the roote of all euill, from whence doe proceed (as from a Fountaine of miſ-hap) the ruine of Common-weales, the ſubuerſion of Eſtates, the wracke of Societies, the ſtaine of Conſcience, the breach of Amity, the confuſion of the Minde, Iniuſtice, Briberie, Slaughter, Treaſons, and a Million of other miſchieuous Enormities, *Aurel.*

All vices haue their taſte; ſaue onely Couetouſneſſe.

The gaine of Gold maketh many a man to loſe his Soule.

A

A couetous man passeth great trauels in gathering riches, more danger in keeping them; much Law in defending them, and great torment in departing from them.

Couetousnesse is the Mother of Pouertie.

The excuse of the couetous man, is, that he gathereth for his children, *Apollonius.*

The couetous minded man, in seeking after riches, purchaseth carefulnesse for himselfe, enuy for his neighbours, a prey for Theeues, perill for his person, damnation for his Soule, curses for his Children, and Lawes for his Heires.

A couetous rich man in making his Testament, hath more trouble to please all, then himselfe tooke pleasure to get and possesse all.

A couetous mans Purse is called the Deuils mouth.

We feare all things like mortall men, but wee desire all things as if wee were immortall, *Seneca.*

Couetousnesse in olde men is most monstrous; for what can be more foo-

A liſh

liſh then to prouide more money and victuals when he is at his iournies end?

Couetouſneſſe is a diſeaſe, which ſpreadeth thorow all the veines, is rooted in the bowels, and being inueterate, cannot be remooued, *Tully*.

To flie from Couetouſneſſe, is to gaine a Kingdome.

Gold guides the Globe of the Earth, and Couetouſneſſe runnes round about the World.

Moſt couetous is he which is carefull to get, deſirous to keepe, and vnwilling to forgoe.

By liberality mens vices are couered, by couetouſneſſe laid open to the world, *Aug.*

A couetous mans eye is neuer ſatisfied, nor his deſire of gaine at any time ſufficed.

The Gluttons minde is of his Belly, the Leacher of his Luſt, and the Couetous man of his Gold, *Ber.*

The couetous man is alway poore, *Au.*

At duares hæc eſt, opibus non tradere mores:
Et cum tot Cræſos vicerit, eſſe Numam.
Vſq; adeo ſolus ferrum mortemq; timere
Auri neſcit amor: pereunt diſcrimine nullo

Amiſſæ

Amisse leges, sed pars vilissima rerum
Certamen mouistis opes.——

Of Vsvrie.

Defi. Vsury of the Hebrewes is called byting: it is an vnlawfull gaine, got by an vnlawfull meane, and that cruelty which doth not onely gnaw the debter to the bones, but also sucketh out all the bloud and marrow from them, ingendring money of money, contrary to nature, and to the intent for which money was first made.

VSury is compared to fire, which is an actiue and insatiable Element, for it burneth and consumeth all the wood that is laid vpon it: so the Vsurer, the more he hath, the more he desireth, and like Hell gates he is neuer satisfied.

A Vsurer is a filching and corrupt Citizen, that both stealeth from his neighbours, and defraudeth himselfe.

The intent of Vsury bewrayes the crime.

Vsury is the Nurse of Idlenesse, and Idlenesse the Mother of Euils.

Amasis King of Egypt, made a Law, that the Pretor should call euery one to account, how they haue liued, and if by Vsury, they should be punished as Malefactors.

There

There was a Law among the ancient Grecians and Romanes, which forbade all Vsury, surmounting one peny from an hundred by the yeere, and they called it *Vnciary* Vsury.

This Law was since that, brought to a halfe-peny a yeere among the Romanes, and not long after, Vsury was cleane taken away by the Law *Gennutia*, becauſe of vſuall ſeditions, which aroſe through the contempt of Lawes, concerning Vſury.

Vſury makes the Nobleman ſell his Land, the Lawyer his *Iuſtinian*, the Phyſician his *Gallen*, the Souldier his Sword, the Merchant his Wares, and the World his Peace.

Money engendereth Money, contrary to nature.

A Vſurer is a more wicked man then a Thiefe, who was condemned but in double as much, *Cato.*

Vſury is an ancient miſchiefe, and cauſe of much ciuill diſcord.

A little lewdly come by, is the loſſe of a great deale well gotten.

Vſury is like a Whirle-poole, that ſwal-

ſwalloweth whatſoeuer it catcheth, *Crates.*

Hee that with his Gold begets Gold, becomes a Slaue to his Gold.

Inordinate deſire of wealth, is the ſpring of Vſury, and Vſury ſubuerteth credit, good name, and all other vertues.

Couetouſneſſe ſeeketh out Vſury, and Vſury nouriſheth Couetouſneſſe.

An Vſurer can learne no truth, becauſe he lotheth the Truth.

Vſury taketh away the Title of Gentry, becauſe it delighteth in Ignobility.

Vſury oftentimes deceiues the belly, and altogether liues careleſſe of the ſoules ſafetie.

As the greedy Rauens ſeeke after carrion for their food, ſo doth the couetous Vſurer hunt after Coyne to fill his Coffers, *Philo.*

No kinde of people in the World are ſo notorious liuers, nor vſe ſo much to falſifie their faith in all practices, as Vſurers, *Plut.*

Appian in his firſt Book of Ciuil wars, writeth, that by an ancient Law at Rome, Vſury was forbidden vpon euery great paine. As

As hee which is ſtung with an Aſpe, dyeth ſleeping, ſo ſweetly doth he conſume himſelfe which hath borrowed vpon Vſury.

A Vſurer is more dangerous then a Thiefe, *Cato.*

Vſury is moſt hated of thoſe whom ſhe doth moſt pleaſure.

Vſury maketh thoſe that were free-borne, bond-ſlaues, *Publius.*

Vſury is the manifeſt ſigne of extreme impudencie, *Chryſ.*

To be a Vſurer, is to be a man-ſlayer, *Cato.*

Vſurers were not ſuffered to enter the Temple of ſparing and well ordered expence.

The Egyptians and Athenians, ſeeing the errour of couetous Vſury to take footing in their Prouinces, by approued iudgement concluded, that by no inſtrument, plea, execution, or other meanes in Law, a body might be detayned, the originall being for corrupt gaine.

In Thebes, it was by ſtrait order forbidden, that any man ſhould bee put in Office, which in tenne yeeres before the

the election, had practiſed any vnlawfull chaffering.

By Vſury, Money is brought forth before it be gotten.

Vſury is the daughter of Auarice and Ambition.

The more wealth that a Vſurer winneth by his extortion, the more doth the ſinne of couetouſneſſe, daily corrupt his conſcience.

The ill-gotten gaine that commeth by Vſury, brings with it contempt, many Curſes and Infamy.

Hee that liueth by the loſſe of the poore, meriteth the plague of God for his puniſhment.

——*turpia lucra.*

Fœnoris, & velox inopes vſura trucidat.
Non ſunt facienda mala vt inde eueniant bona.

Of Deceit.

Defi. *Deceit or craft, is the exceſſe of prudence, it is that which leadeth a man through wilfull ignorance, to oppoſe himſelfe againſt that which hee knoweth to be dutifull and honeſt, cauſing him vnder the counterfeit name of prudence, to ſeeke to deceiue thoſe that will beleeue him: This vice is the chiefeſt cauſe of ambition and couetouſnes, which moſt men ſerue in theſe dayes, but aboue all things it is an enemy to Juſtice, and ſeeketh by all meanes to ouerthrow the true effect thereof.*

Craft

CRaft moſt commonly is repayed with Craft, and hee that thinketh to deceiue another, is many times deceiued himſelfe.

The craftier and ſubtiller a man is, the more he is to be ſuſpected and hated, as one that hath loſt all credit or goodnes, *&c.*

All Knowledge leuelled from Iuſtice, ought rather to bee called Craft then Science.

Tis more wiſedome ſomtimes to diſſemble wrongs, then to reuenge them.

The difference betweene Craft and wilineſſe is, the one is in dexteritie of wit naturall, the other is gotten by experience.

A mans looke is the gate of his minde, declaring outwardly the inward Deceit which the heart contayneth, *Liuius.*

Hee that neuer truſteth, is neuer deceiued.

Our negligence makes ſubtile ſhifts preſume, where diligence preuenteth falſe deceit.

The Serpent hidden in the Graſſe, ſtingeth

ſtingeth the foote, and a deceitfull man vnder ſhew of honeſty, oft-times deceiueth the ſimple.

There is nothing that ſooner deceiueth the mind then hope, for whileſt our thoughts feed on it, wee ſuddenly and aſſuredly loſe it.

The man moſt deceitfull, is moſt ſuſpected.

It many times fals out, that what the heart craftily thinketh, the lookes deceitfully betray, *Leoſthenes.*

The deceitful are like the Camelion, apt to all obiects, capable of all colours, they cloke hate with holineſſe; Ambition, with good Gouernment; Flattery, with eloquence; but whatſoeuer they pretend, is diſhoneſtie.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood of truth in a lie, then are wee ſooneſt deceiued by ſubtilty.

Light heads, and ſharpe wits, are moſt apt to deceiue others, by falſe Tales.

It is a point of diſhoneſty in a man,

to

to make shew of one thing, and doe another.

The Lawyers call that Couin, when to deceiue another, a man maketh semblance of one thing, and yet notwithstanding doth the cleane contrary.

Fredericke the Emperour desired, that his Counsellers would at the entering in of his Court, lay aside all deceit and dissembling.

Speech is but a shadow of deeds, and there ought to bee such an vnitie, that there be found no difference at all, for it is a great deceit, to speake otherwise with our tongue, then wee meane with our heart, *Pacuuius*.

The Emperour *Pertinax* was sirnamed *Chrestologus*, that is to say, well speaking, but ill doing.

Fortunes gifts, are meere deceit, *Seneca*.

Wonder not that thou art deceiued by a wicked man, rather wonder that thou are not deceiued, *Demost*.

It is no deceit to deceiue the deceiuer.

Falshood hath more wit to deuise, then truth, *Plinius*.

He

Hee is not worthy to finde the truth, that deceitfully seeketh her, *Hier.*

It is more impious to bee deceitfull, then to conceale the truth, *Hierom.*

Deceit is a dangerous enemy to truth.

Alexander said to *Antipater*, that outwardly hee did weare a white garment, but it was lined with Purple.

The deceitfull mans speeches, may be likened to the Apothecaries painted Pots, which carry the inscription of excellent drugs, but within them there is either nought available, or else some poyson contayned, *Hipocrates.*

Alexander being counselled by *Parmenio*, to seeke the subuersion of his enemies, by craft and subtiltie; answered that estate would not suffer him so to doe: but if he were *Parmenio*, he would doe it.

All deceits are proper to a base and bad minde, but to be detested of an honest man.

The answers of the Oracles were alwayes doubtfull, and full of deceit.

He is worthy to bee abhorred, who beateth his braines to work wickedness

and ſeeketh by ſubtiltie to bring other men to miſery.

A deceitfull man chuſeth hypocriſie, and diſſimulation for his companions.

Si auidis fallax indulget piſcibus hamus.
Calida ſic ſtultas decepit eſca feras.
Graue eſt malum omne quod ſub aſpectu latet.

Of Lying.

Defi. Lying is a falſe ſignification of ſpeech, with a will to deceiue, a ſickneſſe of the ſoule, which cannot be cured but by ſhame and reaſon, it is a monſtrous and wicked euill, that filthily prophaneth and defileth the tongue of man, which of God is otherwiſe conſecrated, euen to the truth, and to the vtterance of his prayſe.

TAke heed of a liar, for it is time loſt to be led by him, and of a flatterer, for it is meere deceit to beleeue him.

Lying is a member of iniuſtice, turning topſey turuie all humane ſocietie, and the amitie due vnto our neighbour, *Auguſt.*

As certaine it is to finde no goodneſſe in him that vſeth to lie, as it is ſure to find no euill in him that telleth truth.

The lier is double of heart and tongue, for he ſpeaketh one thing, and doth another.

From truth depraued, are ingendred

an

an infinite number of Abſurdities, Hereſies, Schiſmes, and Contentions, *Socrates.*

The Thiefe is better then a man accuſtomed to lie.

In Almaine, a lie hath beene alwayes extremely hated and ſhunned, as it were a plague: and Baſtards could neuer obtaine the price of any Occupation whatſoeuer, nor take degree in any Art or Science, *Zen.*

Thou canſt not better reward a Lier, then in not beleeuing what he ſpeaketh. *Ariſt.*

Within thy ſelfe, behold well thy ſelfe, and to know what thou art, giue no credit to other men.

Pope *Alexander* the Sixt, neuer did what he ſaid, and his ſonne *Borgia* neuer ſaid what hee meant to doe, pleaſing themſelues in counterfeiting and diſſembling, to deceiue and falliſie their faith, *Guicciardine.*

It is the propertie of a lier to put on the countenance of an honeſt man, that ſo by his outward habite, hee may the more ſubtilly deceiue, *Bias.*

Lying

Lying is contrary to nature, ayded by reaſon, and ſernant or hand-mayde to truth.

As the Wormes doe breed moſt gladly in ſoft and ſweet Wood, ſo the moſt gentle and noble wits, inclined to honor, are ſooneſt deceiued by Lyers and Flatterers.

Through a Lye, *Ioſeph* was caſt into Priſon, and Saint *Chryſoſtom* ſent into Baniſhment.

All kind of wickedneſſe proceedeth from lying, as all goodneſſe doth proceed from truth, *Chilo.*

The Egyptians made a Law, that euery Lyer ſhould be put to death.

The ſhame of a Lyer is euer with him.

A Lye is not capable of pardon, *Xenophon.*

Lyers onely gaine this, that albeit they ſpeake the truth, yet ſhall they neuer be beleeued.

Lying is contrary to nature, ayded by reaſon, and ſernant or hand-mayd to truth, *Plotinus.*

The Scythians and Garamans followed the ſame Law, and condemned

them to death that prognosticateth any false things to come.

The Persians and Indians depriued him of all honour, and further speech that lyed.

Cyrus told the King of Armenia, that a lye deserued no pardon.

The Parthians for lying, became odious to all the World.

There is no difference betweene a lyer and a forswearer, for whomsoeuer (saith *Cicero*) I can get to tell a lye, I may easily intreat to forsweare himselfe.

An honest man will not lye, although it be for his profit.

Lying in doctrine, is most pernicious.

Hee that dare make a lye to his Father, seeketh meanes to deceiue him: such a one, much more dareth to bee bold to doe the like to another body.

Lyers are the cause of all the sinnes and crimes in the World, *Epictetus.*

A lyer ought to haue a good memory, least hee be quickly found false in his Tale, *Plenie.*

It is a double lye, for a man to belye himselfe, *Stobæus.*

A

A lye is the more hatefull, becauſe it hath a ſimilitude of truth, *Quintil.*

All Idolatry, Hyocriſie, Superſtition, falſe Waights, falſe Meaſures, and all couzenages, are called lying, to the end, that by ſo deformed a name, wee ſhould the rather eſchew them.

A good man will not lye, although it be for his profit, *Cicero.*

Alexander would conſent to nothing, but truth, and *Philip* his Father to all kind of falſhood.

Olde men and Trauellers, lye by authority.

It is wickednes to conceale the fault, of that which a man ſelleth, *Lactan.*

Lying in a Prince is moſt odious, *Her.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non conuenit. Falſum maledictum eſt malum mendacium.

Of Drvnkennes.

Defi. Drunkenneſſe, is that vice which ſtirreth vp luſt, griefe, anger, and extremity of loue, and extinguiſheth the memory, opinion, and vnderſtanding, making a man twice a child, and all by exceſſe of drinke and drunkenneſſe.

THe ancient Romanes, would not ſuffer their Wiues to drinke any Wine.

The craftie Wraſtler (Wine) diſtempereth the wit, weakens the feet, and ouercommeth the vitall ſpirits, *Ariſt.*

Wine burnes vp beautie, and haſtens age.

Exceſſe is the worke of ſinne, and drunkenneſſe the effect of riot, *Selon.*

Thoſe things which are hid in a ſober mans heart, are oft-times reuealed by the tongue of a Drunkard.

Drunkenneſſe is a bewitching Deuil, a pleaſant Poyſon, and a ſweet ſin, *Aug.*

Drunkennes maketh of a man a beaſt, of a ſtrong man a weake, and of a wiſeman a foole. *Origen.*

Plato, bad drunken and angrie men to behold themſelues in a Glaſſe.

The Scythians and the Thracians, contended who ſhould drinke moſt.

Argon, the King of Illyrium, fell into a ſickneſſe of the ſides, called the Pluriſie, by reaſon of his exceſsiue drinking, and at laſt dyed thereof.

Sobrietie is the ſtrength of the ſoule, *Pythag.*

Where Drunkenneſſe is Miſtris, there Secrecie beareth no maſterie.

Wine

Wine and women cauſe men to dote, and many times put men of vnderſtanding to reproofe.

Cleo, a Woman, was ſo practiſed in drinking, that ſhee durſt challenge all men and women whatſoeuer, to trie maſteries, who could drinke moſt, and ouercame all.

The Vine bringeth forth three Grapes, the firſt of pleaſure; the ſecond of drunkenneſſe; the third of ſorrow.

Philip, King of Macedon, making war vpon the Perſians, vnderſtood that they were a people, which abounded in all maner of delicate Wines, & other waſtfull expences, whereupon hee preſently retired his Armie, ſaying: It was needleſſe to make warre vpon them, who would ſhortly ouerthrow themſelues.

Nothing maketh drunkenneſſe to be more abhorred, then the filthie & beaſtly behauiour of thoſe men, whoſe ſtomakes are ouercharged with exceſſe.

Steele is the Glaſſe of beautie, Wine the Glaſſe of the mind, *Eurip.*

Intemperance, is a roote proper to euerie diſeaſe, *Plato.*

Sickneſſe, is the chaſtizement of intemperance, *Seneca.*

A drunken man, like vnto an old man is twice a child, *Plato.*

Drunkenneſſe is nothing elſe but a voluntary madneſſe.

The Glutton and the Drunkard ſhall be poore.

Wine hath drowned more men then the Sea, *Pub.*

The firſt euill of drunkenneſſe, is danger of chaſtitie, *Amb.*

The Lacedemonians, would often ſhew their children ſuch as were drunke, to the end they ſhould learne to lothe that vice.

Romulus made a Law, that if a woman were found ouercome with drinke ſhee ſhould dye for her offence; ſuppoſing that this vice, was the foundation of beginning of diſhoneſty & Whoredom.

Caliſthenes, being vrged by one, to drinke as others did at *Alexanders* feaſt, anſwered that hee would not; for, ſaid he, who ſo drinketh to *Alexander*, hath need of *Eſculapius*; meaning a Phiſician.

The Leopard, as many write, can

bee ſo ſoone taken by any thing, as by Wine: for being drunke, he falleth into the toyles.

Wine, according to the ſaying of a late Writer, hath drowned more men then the Sea hath deuoured.

Drunkennes is a Monſter with many heads, as filthy talke, fornication, wrath, murther, ſwearing, curſing; and ſuch like.

There are two kinds of drunkenneſſe, one kinda boue the Moone, as a celeſtiall drunkenneſſe, ſtirred vp by drinking of heauenly drinke, which maketh vs onely to conſider things deuine; the reward of vertue is perpetuall drunkenneſſe, *Muſæus*.

Another kinde of drunkenneſſe is vnder the Moone, that is, to bee drunke with exceſſe of drinking, which vice ought of all men to be carefully auoided.

Wine is the bloud of the earth, and the ſhame of ſuch as abuſe it.

Wine inflameth the Liuer, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The Nazarite, abſtained from drinking of any Wine or ſtrong drinke.

Quid non ebrietas designat, operta recludit
Spes iubet esse ratas, in prælia trudit inermem;
Sollicitis animis onus eximit, addocet artes.
Fœcundi calices, quem non fecere disertum?
Contracta quem non in paupertate solutum?

Of Glvttony.

Desi Gluttony or surfeiting, is the sworne enemie to Temperance, Daughter to Excesse, and immoderate Appetite, she is health bane, and humanities blemish, lifes Cockatrice, and the soules hell, except Mercy wipe out the remẽbrance of so great a guilt.

SVffice nature, but surfet not, supply the bodies need, but offend it not.

Moderate Dyet is the wisemans Cognizance, but surfeiting Epicurisme, a Fooles chiefest glory.

To liue well and frugally, is to liue temperately and shunne surfeiting, for there is great difference betweene liuing well, and liuing sumptuously; because the one proceedes of temperance, Frugality, Discipline, and Moderation of the Soule, contented with her own riches; and the other of Intemperance, Lust, and contempt of all Order and Mediocritie; but in the end, the one followed with shame, the other with eternall prayse and commendations, *Plu-*

It is not the vſe of meate, but the inordinate deſire thereof, ought to be blamed, *Aug.*

Continencie in meate and drinke, is the beginning and foundation of skill, *Socrat.*

We cannot vſe our ſpirits well, when, our ſtomackes are ſtuffed with meate; neither muſt wee gratifie the belly, and entrayles onely, but the honeſt ioy of the mind, *Cicero.*

The Hebrewes vſed to eate but once a day, which was at Dinner; and the Grecians in like manner had but one meale, and that was at Supper.

Sobrietie retaineth that in a Wiſemans thoughts, which a Foole without diſcretion hath in his mouth.

The belly is an vnthankfull beaſt, neuer requiting the pleaſure done, but craueth continually more then it needeth, *Crates.*

When we eat, we muſt remember we haue two Gheſts to entertaine, the Body & the Soule; whatſoeuer the body hath, departs away quickely, but what the Soule receiueth, abideth for euer.

The wicked man liueth to eate and drinke, but the good man eateth and drinketh to liue, *Plut.*

A rich man may dine when he list, but a poore man when he can get meat, *Dion.*

The belly is the commanding part of the body, *Homer.*

It is a great fault for a man to bee ignorant, of the measure of his own stomake, *Sen.*

As meate and drinke is food to preserue the body, so is Gods Word the nourishment of the Soule, *Greg.*

A vertuous Soule hath better taste of godly discourses, then the body hath of a wel-relished meate.

The first draught that a man drinketh, ought to bee for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse, *Anacharsis.*

Then is the minde most apt to comprehend all good reason, when the operations of the braine are not hindred by vapors, which excesse of feeding distempers it withall.

King *Cyrus* being asked by *Artabazus* (as hee marched one day in Warre

wh

what he would haue bought him for his Supper? Bread (quoth he) for I hope we shall finde some Fountaine to furnish vs with drinke.

Wisdome is hindered through Wine, and vnderstanding darkned, *Alphon.*

Nothing can be more abiect and hurtfull, then to liue as a Slaue to the pleasures of the mouth and belly, *Salust.*

Diseases gather together within our bodies, which proceed no lesse of being too full, then being too empty; and oftentimes a man hath more trouble to digest meat, then to get meate.

How hard a matter is it to preach abstinence to the belly, which hath no eares, and which will take no deniall, how euer the case standeth.

By Gluttony more die, then perish by the Sword.

Gluttony stirreth vp lust, anger, and loue in extremitie, extinguishing vnder standing, opinion and memory, *Plato.*

Gluttony fatteth the body, maketh the mind dull, and vnapt; nay, which is worse, vndermineth reason.

Wine hath vs much force as fire, for so

ſo ſoone as it ouertaketh one, it diſpatcheth him, it diſcloſeth the ſecrets of the Soule, and troubleth the whole minde.

Homer, approuing that the gods die not, becauſe they eat not; alludeth that eating & drinking doth not onely maintaine life, but are likewiſe the cauſe of death.

Wee are ſicke of thoſe things wherewith we liue: for there is no proper and peculier ſeede of deſeaſes, but the corruptions of thoſe things within vs which we eat, and the faults and errours wee commit againſt them, *Plut.*

Socrates, inuiting certain of his friends to a Feaſt, was reprooued for his ſlender prouiſion: whereto he anſwered; If they be vertuous, there is enough, but if they be not, there is too much.

They which are addicted to belly-ſeruice, not caring for the food of the mind, may well be compared to Fooles, that depend more vpon opinion then on Reaſon.

It is an old Prouerbe, Much Meate, much maladie.

Intemperancie is a root proper to euery diſeaſe.

Hee

Hee which too much pampereth himselfe, is a grieuous enemy to his owne body.

Vessels being more fully fraught then they are able to carrie, doe sinke; so fareth it with such as eate and drinke too much.

By surfet many perish, but he that dyeteth himselfe, prolongeth his life.

Excesse came from Asia to Rome. Ambition came from Rome to al the World.

Gluttony causeth innumerable maladies, and shortneth mans life, *Horace.*

Surfeiting is the readiest meanes to procure sickenesse, and sickenesse is the chastisement of intemperate dyet.

Gorgias being demanded how hee attayned to the number of an hundred and eight yeeres, answered, he neuer hauing eaten or drunken any thing through pleasure.

Omne nocet nimium, mediocriter omne gerendum. Tantum sibi & potionis adhibendum est, vt resciantur vires, non opprimantur, Cic.

Of Concvpiscence.

Desi *Concupiscence or lust is a desire against reason, a furious and vnbrideled appetite, which killeth all*

good

good motions in mans minde, and leaueth no place for vertue.

LVst is a pleasure bought with paines, a delight hatcht with disquiet, a content passed with feare, and a sin finished with sorrow, *Demonax.*

Lust by continuance groweth into Impudencie.

Shame and Infamy, wait continually at the heeles of vnbridled lust.

Lust is an enemy to the purse, a foe to the person, a canker to the mind, a corrosiue to the conscience, a weakner of the wit, a besotter of the sense; and finally, a mortall bane to all the body; so that thou shalt find pleasure in the pathway to perdition, and lusting loue the load-stone to ruth and ruine, *Plinie.*

Lust in age is lothsome, in youth excesse: howsoeuer, it is the fruit of idlenes.

Lust enforceth vs to couet beyond our power, to act beyond our nature, and to dye before our time.

Sensuall vice hath these three companions, the first, blindnesse of vnderstanding, the second, hardnesse of heart, the third, want of grace.

Dra-

Draco wrote ſuch Lawes againſt Incontinencie, that hee is ſaid not to haue writ them with Inke, but rather to haue ſigned them with bloud.

The chanels which Riuers long time haue maintayned, are hardly reſtrained from their courſe; and luſt wherein wee haue beene long plunged, is hardly purged.

Such things as maintaine vs in euill, or change our goodnes to wickedneſſe, are eyther nouriſhed or begun by luſt.

Pleaſure is the end of ſuperfluity, *Plat.*

Adultery is called the iniurie of Nature.

Concupiſcence is inſeparably accompanied with the trembling of all order, with Impudencie, Vnſeemelineſſe, Sloth, and diſſolutencſſe, *Plato.*

Our tongues moſt wickedly talke of thoſe things, which our hearts moſt deſire.

Chaſtity is a puniſhment to the incontinent, and labor to the ſlothfull, *Sen.*

Adultery deſireth no procreation, but pleaſure, *Anſelm.*

Luſt maketh a man to haue neither care

care of his owne good name, nor consideration of the shame which his Posteritie shall possesse by his euill liuing.

This monstrous sinne altereth, marreth and drieth the body, weakning all the ioynts and membets, making the face blubbed and yellow, shortning life, diminishing memory, vnderstanding, and the very heart.

Adultery is vnlawfull Matrimony.

Adultery is hated euen among beasts.

Lust is a strong towre of mischiefe, and hath in it many defenders, as needinesse, anger, paleneſſe, discord, loue, and longing, *Diog.*

Concupiscence doth iniury, prophane and defile the holinesse of the soule.

The Corinthians for their incontinencie haue been euill spoken of; they were so vnchaste, that they prostrated their owne Daughters to inrich themselues; Hence came the Prouerbe, It is not fit for euery man to go to Corinth: for they payd well for their pleasure.

The Babylonians, Tyrrhenians, and Massalians, were greatly spotted with this vice: abusing their bodies in such mon-

monſtrous ſort, that they were reputed to liue rather like beaſts then men.

Meretrix non diſſimilis mari, quod das deuorat: nunquam abundat.

Hoc vnum in ore perpetuo habent meretrices, Da mihi, atq; Affer mihi.

Of Sloth.

Deſ. *Sloth is a feare of labour to endure, a deſiſting from the neceſſary actions both of body and minde; it is the ſinke which receiueth all the filthy chanels of vice, and with that poyſonous ayre infecteth and ſpoyleth the ſoue.*

A Man being idle, hath his mind apt to all vncleaneſſe; and when the minde is voide of exerciſe, the man is voyde of honeſty.

Sloth riſeth ſomtimes of too much abundance.

Proſperity ingendereth ſloth, *Liuius.*

Sloth turneth the edge of wit, but ſtudy ſharpneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence, *Ariſt.*

Idleneſſe is the onely Nurſe and nouriſher of ſenſuall apperites, and the ſole maintayner of youthly affections.

Trauaile is a worke that continueth after death.

Bee

Be doing alwayes somewhat, that the Deuill find thee not idle, *Hieron.*

Idleneſſe is the Sepulchre of a liuing man, *Aug.*

Sloth is the Deuils Cuſhion or Pillow, *Ori.*

Idleneſſe teacheth much wickedneſſe. *Eurip.*

They that doe nothing, learne to doe ill, *Cicero.*

Idleneſſe is the Moate, that ſoreſt and ſooneſt infecteth the minde with many miſchieſes,

Idleneſſe is againſt nature, *Cicero.*

The ſlothfull man ſleepeth in his owne want, *Cicero.*

It is hard for him that will not labor, to excell in any Arte.

Idleneſſe is the enemie of vertue, and the very traine to all wickedneſſe.

Sloth loſeth Time, dulleth Vnderſtanding, nouriſheth Humours, choketh the Braine, hinders Thrift, and diſpleaſeth God, *Gallen.*

Sloth is the mother of pouertie, *Sene.*

The Sluggard being neſtled in Ignorance, ſooneſt falleth into Atheiſme.

The

The man that passeth his life slothfully without profit, ought to lose it without pittie.

Idlenesse maketh of men women, of women beasts, of beasts monsters, *Hom.*

Studie begetteth studie, and sloth increaseth sloth, *Amb.*

Pythagoras gaue his Disciples this precept; Take good heed that thou sit not vpon a bushell, meaning, that idlenesse ought especially to be eschewed.

Lust is quenched by labour, and kindled through idlenesse.

The idle heart is mooued with no Praiers, *Curtius.*

The rich man if he waxe idle, will bee quickly poore.

Idlenesse is securitie, and labour is care.

In doing nothing, men learne to doe ill, *Columella.*

The kind of contemplation tending to solitarinesse, is but a glorious title to idlenesse, S. P. S.

Sloth is a feare of labor to ensue, *Cic.*

It is not for a man of authoritie to sleepe a whole night, *Homer.*

It

In Idleneſſe, beware of Idleneſſe.

Sloth is the Step-mother of Wiſedome and Science, *Anacharſis.*

Men are borne to good workes, where of our ſoule may ſerue for a ſufficient and inuincible proofe, ſeeing it is neuer ſtill, but in continuall motion and action, *Cic.*

Idlenes decayeth the health of the body, & no man ought to hide his life, *Plut.*

Where nature hath bin friendly, there is a certaine vaine opinion which cauſeth ſlothfulneſſe, *Plato.*

The Bees can abide no Drones among them, but as ſoone as any begin to bee idle, they kil them, *Plut.*

The wiſemans idleneſſe is his continuall labour, *Ber.*

Carthage ouer-come, Rome by Idleneſſe came to ruine, *Aug.*

——*Variam ſemper dant otia mentem.*

Ignauia vitium eſt, animæ ſe partis, quod conſternitur periculis præſertim mortis, Ariſt.

Of PRESVMPTION.

Defi. *Preſumption is a violent paſſion of will, and an vtter foe to prudence, it is that affection, which thruſteth and expoſeth the body to dangers, preſuming onely vpon vaine hope and imagination, without eyther ground or reaſon.*

Hee

HE that vantheth of victory, before he haue wonne the field, may bee counted more foolish then valiant, *Byas.*

Vaine and light men loue commonly that which is forbidden by reason, and loue nothing more then to follow sensuall appetite.

He that presumeth of his own strength is soone ouercome, *Aug.*

A fault purposely committed, ought not to be forgiuen.

To flye from that wee should follow, is to follow our owne destruction.

Hardinesse without feare, is the sister of Folly.

Presumption is the mother of all Vices, and is like vnto a great fire, which maketh euery one to retyre backe, *Aug.*

It is a great presumption to look for reuerence of our elder, and to inioyne our better to silence, *Greg.*

To presumption belongeth correction, to correction amendement, and to amendment reward, *Ber.*

There is more hope of a Foole, then of him that is wise in his owne conceit, *Salomon.*

Take

Take heed of raſhneſſe in reſolution, and crueltie in conqueſt; for the one is wilfull, and the other wicked: and as the firſt wants wit, ſo the other ſhewes as little grace, whoſe fruits are pernicious to reaſon, and torment in conſcience.

He that preſumes on that hee knowes not, may loſe an honour for an humour, *Curtius.*

Preſumptuous attempts, bring bad ends.

A feſtered ſore muſt haue a ſearching ſalue, and a ſhameleſſe ſmile an open frowne.

It is an impudent and preſumptuous part, to commit any thing to the iudgemẽt of him that wanteth knowledge.

Ill ſucceſſe comes of raſh beginnings.

He that ſpeaks of high things hauing no experience of thẽ, is like vnto a blind man, that would lead and teach him the way, which ſeeth better then himſelf, *Ba.*

It is a troubleſome, dangerous, inſolent, and proud entrepriſe, for a man to take vpon him with a Pen to gouerne a Common-weale, and with a Prince to reaſon of his life.

He

He is not wise, but arrogant, that dare presume vnasked, to giue a Prince counsell.

He that presumeth to vnderstand euery thing, is so thought to be ignorant in all things.

Euery man presumeth on his owne fancie, which maketh diuers to leape short, through want of good rising, and many shoot ouer for want of true aime.

He is very obstinate, whom neither reason nor experience can perswade *Chilo*.

Aspiring thoughts, as they are loftie, so are they perillous.

To straine further then the sleeue will stretch, maketh the Arme bare; and to skip beyond a mans skill, is to leape, but not to know where to light.

That which in the deuils was the cause of their fall, that in men is the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath; for if he faile to follow counsell herein, hee shall either haue his head broken by the furious, or his heart galled by the detractor.

Where

Where men doe all that they will, they indeed presume to doe that which they should not, *Cicero.*

Presumption is the chiefe ground and cause of all variance, hatred, and mischiefe.

Amongst the ambitious men of the World, presumption is a fury, and a continuall tempter.

The occasion why Leauen was forbid vnto the Iewes at the Feast of Easter, was to teach them to haue a great care to keepe themselues from pride and Presumption, into which they fell that held any good opinion of their owne selues, and puffed themselues vp therewith, as the Dough is puffed vp with the Leauen, *Philo.*

Men ought not to deferre the amendment of their life to the last houre, because the Thiefe was saued; for as that was a president that none should despayre, so was it but one example, because none should presume.

Hee is too much presumptuous, that striueth to go where another hath falne, and too much vnbrideled, that searcheth not

not at all when others haue periſhed before him.

Let him that thinketh hee ſtandeth, take heed leſt hee fall.

Nulla preſumptio perniſioſior quam te propria iuſtitia aut ſcientia ſuperbire: O ſuperbia præſumptio. O preſumptuoſa ſuperbia, Aug.

Cum non ſit noſtrum quod ſumus, quemodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, vt cum aliis debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of Treason.

Defi. *Treaſon is that damned vice hated of God and man, wherewith periured perſons being bewitched, feare not to betray themſelues, ſo they may either betray others or their Countrey: it is the breach of faith and loyaltie with God, their Gouernours, and Countrey.*

They are deceiued that looke for any reward for Treaſon, *Curtius.*

The conflict with Traytors, is more dangerous then open enemies, *Liuius.*

Traytors are like Moths, which eate the cloth in which they were bred, like Vipers, that gnaw the bowels where they were borne, like Wormes, which conſume the wood in which they were engendered, *Ageſilaus.*

Treachery hath alwayes a more glozing ſhew then truth, and flatterie diſplayes a brauer ſlight then faith.

No place is safe enough for a Traytor, *Am.*

Once a Traytor, and neuer after trusted, *Liuius.*

Who will not with *Antigonus* make much of a Traytor, going about to pleasure him? but hauing his purpose, who will not hate him to the death?

Such as are Traytors to their Prince, and periured to God, deserue no credit with men.

Treachery ought not to be concealed, and friendes haue no priuiledge to bee false.

Such as couet most bitterly to betray, first seeke most sweetly to entrap, *Philip.*

Traytors leaue no practize vndon, because they will not, but because they dare not.

Victory is not so earnestly to bee sought, as Treason to be shunned.

A good Warriour ought to commit the fortune of his Warre, to the trust of his owne vertue, not to the impietie and treason of his enemies.

Many men loue the treason, though they hate the Traytor.

Ma

Many conſpire valiantly, but end wretchedly.

Traytors haue continuall feare for their bed-follow, care for their companion, and the ſting of conſcience for their torment, *Man.*

A light head, an ambitious deſire, a corrupt conſcience, and ill counſell, ſoone breed a Traytor.

Where the peoples affection is aſſured, the Traytors purpoſe is preuented, *Byas.*

There are many Traytors in Common-weales, whom it is better to forbeare then to prouoke.

Of raſh hopes, proceed perillous ends, and of execrable treaſons, damnable ſucceſſe.

Traytors about the Thrones of Princes, are like Wolues about the Folds of Sheep.

One ſcabbed Sheep wil infect a whole Flocke, and one Traytor ſubuert the whole Monarchy.

Hee is worthily hated of all men, that beareth not a faithfull heart to his Countrey.

No wiſe man at any time, will truſt a Traytor, *Tully.*

Ne colloquiorum de contextu pacis proditiones urbium tententur, fiantque interlocutores, maxime cauendum est.

Proditores urbium sæpe ne ipsi quidem proditionem euadunt, sed ab hoste trucidantur.

Of Desperation.

Desp. Desperation is a sorrowfulnesse without all hope of better fortune, a vice which falsly shrowdeth it self vnder the title of fortitude and valour, and stirring the vaine humors of the vain-glorious, carries them to ignoble and indifferent actions, to the vtter losse of soules and bodies.

Desperation is a double sinne, and smal impenitencie hath no remission.

It is better to be counted a dastardly Coward, then a desperate Caitife.

Let no man despayre of Grace, although hee repent in his latter age: for God iudgeth of mans end, and not of his life past, *Bernard.*

Desperation springeth from the ignorance of God, *Aug.*

It is better to prolong our life in miserie, then to hasten our owne death without hope of mercy, *Lactan.*

Loue wanting desire, makes the mind desperate, and fixed fancy bereft of loue turneth into fury.

There is no offence ſo great, but mercy may pardon, neyther is there any thing ſo deſperat, which time cannot cure.

Deſperate is the fruit of diſordinate ſin, which becomming his owne Iudge, prooues his owne Executioner.

The feare of ineuitable puniſhment, is the cauſe of deſperation, *Stobæus.*

Nothing doth more torment a man, then forſaken hope, *Quintillian.*

Deſperation preferreth profit before honeſty, *Eraſmus.*

Let no man deſpayre of that thing to bee effected, which hath beene done already.

Extreme feare and danger, makes Cowards deſperately aduenturous, and what perſwation could not make conſtāt, miſerie hath made deſperate.

Reſolution is grounded on Honour, deſperateneſſe on danger.

Fortune deſperately attayned, is as deſperately loſt, and deſpayre ſuddenly entertayned, is a token of a wretched conſcience.

Deſpayre comes of the feebleneſſe of courage, and the lacke of wit.

To him that is subiect to passion, despayre is euer attendant.

He that is desperately inclined to his owne will, is euer most neere to the wrath of God.

Despaire leadeth damnation in chains, and violence layes claime to the wrath of God, *Bernard.*

Despaire and reuenge, depriue men of the mercy of God, and cleane blotteth out the memory of their former deedes.

Of all the perturbations of mans mind, Despayre is the most pernicious, *Liuius.*

Many reading *Plato* his Booke of the Immortality of the Soule, haue laid violent hands vpon themselues.

Hee that through the burthen of his sinnes, breakes forth into desperation, wilfully refuseth the mercy of the Almighty.

When hope leaueth a man, feare beginneth to conquer him, *Plato.*

The Soules first comfort, is to auoide the fault, the next not to despayre of pardon.

Desperation is a certaine death, *Aug.*

As he which without licence breaketh

a

a Prison, procureth his owne death, so in the World to come shall he be perpetually punished, which contratie to the will of God, will set the Soule at liberty *Plato.*

Vincitur haud eratis ingulæ qui prouocat hostem
Qui nil potest sperare, desperet nihil.

Of Heresies & Heretikes.

Defi. *Heresie is a wilfull and obstinate opinio, grounded in the minde: the Sister of Ignorance, a professed enemy to all truth, presumptuously opposing it selfe against the Principles of faith and true Religion.*

After the ascension of Christ into Heauen, diuers by the instigation of the Deuill said, as *Simon* the Samaritane and others, who sought to seduce the people from the true Faith they embraced, teaching and preaching Heresies, *Iustinus.*

Heresie streweth the plaine and open way of Truth, with thornes & brambles.

Marcion, heaping Heresie vpon Heresie, said that *Cain*, the Sodomites, and the Egyptians, and all Nations that haue excelled in wickednesse, met Christ in Hell, and by him were deliuered, *Irenæus.*

Montanus, called himselfe the Holy Ghost: he strangled himselfe, *Nicephor.*

The Valentinians said, that Christ tooke not flesh of the Virgin *Mary*, *Poly*

The Church of Corinth was corrupted, not onely in manners, but also in doctrine.

Arius that Arch-heretike, his bowels burst in sunder, *Theod.*

The Adamites denominated from *Adam*, administer their Sacrement naked: they call their Church Paradise.

Abelites require such chastity in marriage, that they admit no copulation betweene man and wife. This Heresie was soone suppressed.

Mountaines, Origenists and Saduces, deny the Resurrection.

Æquarij vsed not Wine, but water in the Sacrament.

If wee follow our owne imaginations, neglecting the truth, wee renounce our Saluation, and yeeld our selues subiect to Satan.

The Nicholaites maintaine the community of their Wiues, *Eusebius.*

An

Antioch was neuer without Heretiks, for within the seuenth yeere of *Iulius*, the greater part thereof was consumed with fire from Heauen, the other destroyed by Earth-quake.

Nestorius denyed *Mary* to be the Mother of Christ: after, he was banished, his tongue was eaten vp by Wormes, and dyed miserably, *Euag.*

They which through the dimnesse of their minde, and want of vnderstanding, doe contemne the true and liuing God, doe please themselues with all manner of pestilent errours, *Amb.*

Some not considering that cleere and heauenly Light, which commeth from God, they fall into the gulfe, and sinke to the bottome of that most foule and filthy puddle of all false Opinions. Errours, Heresies, and worshipping of false gods, *Amb.*

An Heretike doth corrupt, the sincerity of Faith and Doctrine of the Apostles *August.*

A Schisme ticke, although hee sinne not all against the pure Doctrine and sincere faith, yet hee rashly separateth

himselfe from the Church, breakin the bond of vnitie, *Aug.*

If Cockle appeare in the Church, yet ought neither our Faith nor Charitie be letted, wee must rather labor to be good Corne, *Cyprian.*

While some men alwayes take to themselues, a further dominion then peaceable Iustice requireth, they perish from the Church; and while they proudly lift vp themselues, blinded with their owne presumption, they are bereft of the light of the truth, *Greg.*

The Church oft placed amidst much Chaffe & Cockle, suffereth many things: and yet whatsoeuer is eyther contrarie to faith or good life, shee alloweth not, neyther holdes shee her peace, neyther doth she it, *August.*

De nucleo oliuæ mtis optimæ, & suauissimæ, venenosa & vana caprificus exurgi: ita & hæreses de nostra fructificauerunt non nostræ degeneres veritatis granæ & mendatio siluestres, Tertullianus.

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi *spinetasedem sibi & requiem repererũt,* Hieronimus.

Of Deviles.

Defi. *Deuils are our tempters to sinne, blasphemie, and all other euils: they that stand in feare of God, take pleasure in that which displeaseth them.*

THe Deuill labours to deceiue men, and greatly enuies that any ſhould bee ſaued.

Satan is a ſubtill Fiſher, and vſeth great cunning in the caſting of his Net, and ſearcheth out the veine of water, wherein euery man is delighted, *Baſill.*

The Deuill by degrees, worketh the deſtruction of man.

Chriſt fiſheth with an Angling rod, and catcheth but a few: the Deuill with a broad Net, & draweth vp multitudes, *Chryſ.*

The Deuils baite is ſweeter then Chriſts, and that is the cauſe hee taketh ſo many, *Hierom.*

Chriſt fiſhing tooke foure, *Simon*, *Andrew*, *Iames*, and *Iohn*; the Deuill walking by the Sea of this World, may, in as little ſpace take foure thouſand.

Through the enuie of the Deuill, ſinne entered into the World.

The Deuill was the firſt Author of lying; the firſt beginner of all ſubtle deceits, and the chiefe delighter in all ſinne and wickedneſſe, *Philo.*

Diuers ſpirits were woont to deceiue

peopl

people, eyther by miſ-leading them in their iourneyes, or murdering them in their ſleepes, *Pſellus.*

The Deuils, not able to opreſſe God in himſelfe, aſſault him in his members, *Aug.*

The Deuill intangleth Youth with Beauty, the Vſurer with Gold, the Ambitious with ſmooth lookes, the Learned, by falſe doctrine.

The Deuils oft-times ſpake truth in Oracles, to the intent they might ſhaddow their falſhoods the more cunningly, *Lactan.*

The Deuils (as beeing immortall ſpirits, and excerciſed in much knowledge) ſeeme to worke many things, which in truth are no miracles, but meere workes of nature.

All the great power of Deuils, proceedeth from the iuſt indignation of God, who by ſuch whips chaſtizeth the wicked, and exerciſeth the good.

The Deuils haue diuers effects, the one troubles the ſpirit, the other maleſteth the body; ſome inſinuate and ſteale into our hearts, where depraued deſires

are.

are ingendered; or elſe into our vnderſtanding, to hinder the vſe and office of reaſon.

The power of God, and not the Deuill, is to be feared *Greg.*

The inuiſible enemy is ouercome by Faith.

The Deuils haue will to hurt, but they want power, *Auguſt.*

The Deuil is ouercome by Humility.

The Deuill is ſtrong againſt thoſe that entertaine him but weake againſt thoſe that reſiſt him, *Aug.*

From euill ſpirits proceedeth Art Magicke, whereby the ſlauiſh practizers of that damnable Art, by many falſe Miracles, deceiue the ſimple, and confound themſelues,

He that giueth his word to the Deuil, breaketh his bond with God. *Luther.*

The Deuil, Temptation and Sinne, were the occaſions of mans fall.

The hearts of the Reprobate, containe as many Deuils as vnchaſte thoughts, *Greg.*

The Deuil in the laſt Day ſhall riſe againſt vs in condemnation, for that he hath

hath beene more carefull to get ſoules, then we to ſaue them, *Bernard.*

The Deuill doth eaſily hit with his Arrowes, the proud men of this World, but the humble he miſſeth. The Archer ſooner doth hit a great marke then a little one, *Amb.*

The Deuill is to ſome a Lion, to ſome an Ant, *Greg.*

The Deuill ceaſeth to tempt them, whom he hath alreadie wonne.

The Deuil though hee ſeeth not our thoughts yet by outward ſignes he many times doth know them, as by our words.

The Deuill is the father of lyes, and the chiefe author of all deceit.

The Deuill tempteth the righteous one way, and the wicked another way, *Greg.*

The Deuill preſents before vs many vaine delights, to the intent hee might the better keepe our mindes from godly Meditation.

What ſinne ſoeuer hath been by man at any time committed, was firſt by the Deuill inuented.

The Deuill firſt accuſeth vs of our

euill words, next of our euill workes, laſtly, of our euill thoughts, *Greg.*

Chriſtus Leo dicitur propter fortitudinem, Agnus propter innocentiam, Leo quod inuictus, Agnus quia manſuetus, Ipſe Agnus occaſu vicit Leonem, qui circuit quærens quem deuoret: Diabolis Leo dictus ſetitate non virtute, Aug.

Of Hell.

Defi. *Hell is in all things contrary to Heauen, it is a place of torment, miſery, and deſolation, where the wicked ſhall endure the endleſſe iudgement of paine for their offences.*

Zeno the Stoicke taught, that the places of the Reprobate were ſeparate from the righteous, the one being pleaſant and delectable, the other darkſome and damnable.

Hell is the hold of horrour, diſtreſſe, and miſery, the Cell of torment, griefe, and vexation.

The loſſe of Heauen, is to the damned more grieuous then the torments of Hel, *Chriſt.*

Hell is the Land of darkneſſe.

In Hell all torments are not alike, *Aug.*

Woe bee to him, that by experience knoweth there is a Hell, *Chryſ.*

Hell

Hel is the place of punishment, which God hath reserued for the Reprobates.

In hell is no order, but a heape & Chaos of confusion.

The wretches in Hell haue an end without end, a death without death, a defect without defect, for their death liueth continually, and the end begineth alwayes, and the defect can neuer faile.

Hell is euery where, where Heauen is not.

The torture of a bad Conscience, is the Hell of a liuing Soule, *Caluine.*

Good men haue their Hell in this World, that they may know there is a Heauen after death, to reward the vertuous; and wicked men escape torments in this World, because they shall finde there is a Iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences, *Lactan.*

They that beleeue in Christ, haue already ouercome sinne and Hell.

To them that are enamoured of the World, the remembrance of Hell is bitter.

The

The image of our ſinnes, repreſents vnto vs the picture of Hell.

Hell, like death, is moſt incertaine and a place of puniſhment moſt aſſured.

Hell is compared to the Labyrinth, which *Dedalus* made, whoſe entrance is eaſie, but being once in, it is not poſſible to returne.

Hee that tempteth Chriſt, will neuer ſpare man, *Bernard.*

If thy mind bee not mooued with the fire of Heauen, take heede leſt thy ſoule feele the flames of Hell.

Hell that is knowne no where, is euery where, and though now neuer ſo priuate, yet in the end it will be moſt publike.

Enuie is a Picture or reſemblance of Hell.

Death holdeth his Standard in Hell, which is called the land of death.

Infernus locus eſt ſine menſura, profunditas ſine fundo, plenus arderis incomparabilis, plenus fœtoris intolerabilis, ibi miſeriæ, ibi tenebræ, ibi horror æternus, ibi nulla ſpes boni, nulla deſperatio mali.

Noctes atque dies patet atri ianua Ditis.

FINIS.

The names of al the Christian and Heathen Authors in this Booke.

A

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Appian.
Archimedes.
Ælianus.
Aristotle.
Aristippus.
Anaxagoras.
Alexan. Severus.
Anselme.

B

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Bernard.
Bonauenture.
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Bullinger.
Bodinus
Byas.
Becon.
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C

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Cyprian.
Clemen. Alexan.
Cassiodorus.
Columella.
Cor. Agrippa.
Chrysippus.
Chilo.
Cicero.
Curtius.

Caluine.

D

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Ding. Laert.
Demostenes.
Dionysius.

E

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Euagoras.
Erasmus.
Ennius.
Epictetus.

Enri.

Euripides.

G

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Guenara.
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H

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Horace.
Hermes.
Hyppocrates.
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I

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Isiodorus.
Irenæus.
Iustine.
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Isocrates.
Iamblichus.

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Lactantius.
Lod. Viues.
Liuius.
Lucretius.
Lycurgus.

M

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Marc. Aurelius.
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N

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O

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P

Olicarpus.
Petrach.
Publius.
Plautus.
Plato. *Philo.*
Pontanus.
Pacuuius.
Phocion.
Periander.
Pythagoras.
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Plu-

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Pittacus.
Pindarus.
Petronius.
Plinius
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R

R *Amus.*

S

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Solon.
Socrates.
Stobæus.
Saluſt.
Suetonius.
Sylius. Italicus.
Sophocles.
Seneca.

Sir *Thomas More.*
Sir *Philip Sidney.*

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Theodorus.
Thales.
Terence.
Tertullian.
Theopompus.
Theophraſtus.
Theocritus.

V

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